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THE
Nonconformist and Independent.
THURSDAY, JULY 8, 1880.

CHURCH DEFENDERS IN DIFFICULTIES.

IT was a misfortune for the managers of the Church Defence Institution that the date of its annual meeting should have been fixed for a time which could not fail to increase their previous depression and perplexity. It was bad enough to have to recount electoral disasters, instead of sounding a war-note in prospect of a coming conflict. It was equally inopportune that a highly-successful conference of the Liberation Society had been held only a fortnight previously. But the crowning source of embarrassment was an incident which had occurred not twenty-four hours previously, when the Burials Bill had passed the House of Lords, under circumstances calculated to fill the minds of zealous Church defenders with feelings of absolute humiliation.

Three years ago the Church Defence Institution achieved, perhaps, its greatest success, in procuring more than 15,000 clerical signatures to a protest against the principle which had just been affirmed by the House of Lords, at the instance of Lord HARROWBY, and in also inducing the then Government to abandon their Burials Bill, rather than consent to the extinction of the clerical monopoly. And then last Session it was able to chuckle over the success of the paltry manœuvres which carried Mr. MARTEN'S abortive measure. At the recent annual meeting it had to be acknowledged that all this past activity was so much spent shot; that the new Act had been adopted in only "about a dozen localities"; that a Bill based on the principle which the institution has constantly opposed had been brought in by a strong Government, had been supported by the two Archbishops and eight other prelates, and was likely to become law. As was frankly confessed, the whole situation had been changed. During the seven years in which the Establishment had been "more than ordinarily free from external attacks" the forces arrayed against it had been "carefully organised and actively prepared for any favourable opportunity that might present itself" for a renewed assault; and, as the result, "at the recent General Election they have received such a fresh accession of strength in Parliament that the Church of England must now be prepared for a series of attempts to weaken her national position."

All this was sufficiently discouraging, without the added element of personal embarrassment which was involved in the presence at the meeting of the two Archbishops, who had done so much to carry the second reading of the Burials Bill in the Lords. They might have shirked the meeting, but, instead of doing so, they, with commendable courage, resolved to face the storm. As a consequence, the irate Church defenders could not denounce either the Bill, or the Government, or the Liberation Society, without at the same time reprobating their episcopal patrons.

> So the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his own feather on the fatal dart
> Which winged the shaft that quivered in his heart!

The Report of the Committee described the recent history of the Burials question with composure, and without recrimination; but the Archbishop of YORK, probably anticipating what was coming, resolved to put a bold face on the matter, by suggesting that the effect of the settlement of the question on the working of the society would be far from a bad one; because it had "occupied, in a great degree, the activity of the society, and served to obscure other questions with which it will soon have to deal," and "in future this work of ours will have a wider scope." Lord HENRY SCOTT, however, RACHEL-like, refused to be comforted; and no wonder, since the ARCHBISHOP'S assurance reminds one of Lord BEACONSFIELD'S assertion that the loss of its territory had strengthened the Turkish Empire. The Report, said Lord HENRY, recorded the saddest fact ever put in such a document. It was a painful sight to see some prelates going in one direction and others in another, and he would "rather meet all the dangers and difficulties of Disestablishment at once, than be disestablished piecemeal through our own unfaithfulness." "A few years ago this Burials question could have been settled in a favourable way. A Bill for that purpose was brought into the House of Lords, which, I believe, was defeated by the defection of you, my lord Archbishop!" This was pretty plain speaking, and it was followed by more of a like kind; but Dr. TAIT was quite as plain-spoken as his assailants: in fact, he treated them as scornfully as he is in the habit of treating Nonconformists; or as he treated Bishop MAGEE the night before, when he told him, in the presence of the temporal peers, that he had forgotten himself, and had better take time for reflection! He was not in the least surprised that Mr. EGERTON and his colleagues should express themselves with warmth, for

> We are approaching the dog-days; the atmosphere of both Houses of Parliament is somewhat heated, and this meeting shows that the general inflammation seems to be extending itself throughout the kingdom; but I do think our differences should not be exaggerated. I think it is a good thing for those who feel strongly to let off the steam; and I hope the bishops will receive great advantage from the advice given them. I hold a very responsible position, and have so much advice given me that I cannot follow the whole of it; and the more so, as it is often completely contradictory. Let us each follow our own conscience. That is the best guide we can follow, and the most likely to lead us to act for the welfare of the Church. I thank you for your advice, and I shall follow so much of it as approves itself to my judgment.

We may say, with Sir LUCIUS O'TRIGGER:—"The quarrel is a very pretty quarrel as it stands; we should only spoil it by trying to explain it." The facts, however, are plain enough to cast some light on the future of "Church Defence." Mr. HUBBARD, M.P., closed a gloomy speech by declaring that "so long as our laity and clergy are united, and so long as they are supported by the bishops, who are our natural leaders, we shall be invincible; but if our leaders desert us we must still trust in GOD." But laity and clergy are *not* united, and a section of the bishops have refused to support the policy of the institution at a critical point, and have practically gone over to the enemy. And the same thing will, no doubt happen again; so that Mr. HUBBARD and his brother Churchmen will do well to place their trust more and more in the ALMIGHTY, and less and less in the Church Defence Institution.

That the trust now placed in it is misplaced, will be seen on a careful reading of the feeble and maundering speeches delivered at this meeting. The speakers appeared to be too much paralysed by fear of the activity and potent influence of the Liberation Society to be able even to attempt to make a good intellectual defence of the system which the society assails. They also appear to have indulged to an unusual extent in downright misrepresentation of those who differ from them.

What, for instance, could be more grotesquely false than Mr. HUBBARD'S statement that the "so-called religious census of 1851 was the compilation of a Dissenting body"? the fact being that Dissenters had just as much to do with it as the Church Defence Institution had—that is, nothing. Then the Archbishop of YORK admits that he has not read any of the seven millions of Liberation tracts, the circulation of which has so much impressed his mind; but, "judging from what he has heard at Sheffield and elsewhere," they draw a most distorted caricature of the Church, and assert that it is "maintained by grants from the taxes, and paid out of the Consolidated Fund"—an assertion than which nothing can be more untrue. Equally absurd is his remark that while he sees "in their papers and speeches" a "good deal about the RIDSDALE judgment and the Horsham case, and other things of that sort," he finds "no corresponding notice of misdoings connected with any Dissenting body," or evidence that Dissenters make "the slightest complaint that they are suffering from State-control." The Archbishop of CANTERBURY seems just as incapable of distinguishing between the position of Dissenters and that of the members of an Establishment; for he says the Liberation Society "says nothing of improvements in itself." That, however, is less serious than his Grace's distinct statement that the society "exhorts its members to resist all reforms and improvements in the Church of England." Where, and when, has it said so? The accusation is as unfounded and as reckless as another recent random assertion of the ARCHBISHOP'S—viz., that "the society wished to represent that the clergy were so disunited that they could not join in any good work."

It is a pity that the able members of the Church of England, who believe that its establishment by law is defensible, on both theoretical and practical grounds, do not come forward and grapple with the real arguments of opponents with candour, and with some intellectual force. Anything, however, seems to be thought good enough for the audiences gathered together in the cause of "Church defence." Hence, great injustice is done to that cause, first by neglecting to put forth the mental strength which exists on the side of the Establishment, and then by rash and unscrupulous misrepresentations of those who are feared a great deal more than they are despised. We do not wonder that so many Episcopalians think that their Church requires to be defended quite as much against the Church Defence Institution as against the machinations of the Liberation Society.

MISSIONARIES AND NATIVE RACES.

THOUGH the facts brought forward by Dr. Cameron in the House of Commons on Friday night in support of his motion were not numerous, they gave rise to an important debate, which cannot but have a wide-spread salutary effect. There are missionaries and missionaries. The great mass may be truthfully described as self-denying and scrupulous men, who desire to keep within their spiritual sphere as the ambassadors of the Prince of Peace. The task is by no means an easy one, and their opportunities to step beyond it are great in proportion to their moral influence. Power is thrust upon them by grateful and ignorant natives, who regard them as chiefs, and would fain see them exercise supreme authority for the good of the community among whom the missionaries dwell. As a rule, we believe, these temptations are resisted. In civilised communities, such as India, where civil rule is well-defined and firmly established, there is not much fear that missionaries will claim functions foreign to their profession. But it is among races and tribes remote from the centres of civilisation, and little visited by Europeans, that missionaries are often pressed, if not induced, to exercise the attributes of petty rulers, and claim territorial jurisdiction. To such Friday night's debate will be a serious warning.

Apart from the well-known reprisals of Mr. Stanley, who, though reported to have converted King Mtesa to Christianity, does not claim to be regarded as a missionary, Dr. Cameron grounded his motion on two notorious cases—the ruthless war carried on against the natives of New Britain, an island in the South Seas, by the Rev. George Brown, a militant Wesleyan missionary—whose acts were, we believe, condemned by the Society at home—and the extraordinary facts brought to light in connection with the Blantyre Mission in Central Africa. Although Mr. Brown's high-handed proceedings occurred two years ago, nothing has been done to bring him to justice. Duke of York's Island, where he resides, is under the jurisdiction of Sir Arthur Gordon, who was directed by the late Secretary for the Colonies to inquire into the proceedings, and, if necessary, to prosecute Mr. Brown. The Admiralty also sent an officer, Captain Purvis, to the spot, who reported that, in his opinion, Mr. Brown acted legitimately in self-defence. Eventually, Her Majesty's High Commissioner in the Pacific disagreed with Chief-Justice Corrie, the Judicial Commissioner, as to the necessity of a criminal prosecution of Mr. Brown, and the case broke down owing to the want of a prosecutor and the lack of available evidence. In the interests of justice and religion this failure is to be regretted. The Central African case is still *sub judice*. The facts are well known. Substantially they are—that the members of the Blantyre Mission assumed criminal jurisdiction over the people among whom they lived; that under their authority one man was shot on a charge of murder, and another flogged to death for theft; and that this interference of the missionaries brought on a little war, in which several lives were lost and many persons wounded. The mission committee of the Church of Scotland have sent out two gentlemen to inquire into the facts, and Her Majesty's Consul at Mozambique has also been instructed to proceed to the spot and assist them in the investigation. We hope the inquiry will not be protracted. Mr. J. Campbell, who spoke during the debate in the interests of the Scottish Church, while condemning the assumption of criminal jurisdiction, could only plead that it was forced on the missionaries—a very lame excuse.

In many respects the debate of Friday night will be of good service. On the facts referred to, Dr. Cameron grounded a claim that the Government should prohibit British subjects, not duly authorised, from assuming criminal jurisdiction over the natives of uncivilised countries, and perpetrating upon them acts of war, and also that they should concert measures with the Great Powers for the protection of native races. Sir Charles Dilke, the Under-Secretary for Foreign Affairs, in his excellent speech, did not deny the importance of the object set forth in Dr. Cameron's resolution, but stated that the Government had ample powers for dealing with British subjects abroad. Under the Act passed in 1878, he said, "they could claim jurisdiction even over British subjects in parts of Central Africa which were not subject to any regular Government. For criminal purposes, the jurisdiction of the Cape Colony extended northwards vastly beyond the boundaries of the colony itself, up to 25 degrees of south latitude—the Blantyre station being considerably to the north of that limit. But the Act of 1878 said that Her Majesty should have power and jurisdiction over her subjects who might for the time being be residing in or resorting to countries or places out of her dominions. That power might also be described as enormous, and the real question for them to consider was, not whether they possessed sufficient powers, but whether in a particular case they would run the risk of putting them in force." These powers, said Sir Charles, did not exist as mere menaces. "They were intended to be used when

sufficient occasion was shown, and the Government was determined not only to discourage, but actually to prevent, an irregular exercise of jurisdiction by British subjects in any portion of the world."

We are glad that so authoritative a declaration on behalf of the Government has been elicited. It is not only offending missionaries—who are now happily few—that require to be restrained by the long arm of the central Government, but unscrupulous adventurers, who commit outrages upon native races for mercenary objects. Over one and the other the Government at home are able to exercise a controlling influence, which will prevent misdeeds discreditable to the British name, or follow them with condign punishment. The feeling of the House of Commons is unanimous on this subject, and cannot fail to have a wholesome effect in every part of the world where British subjects reside, either as missionaries or traders. The history of British missions abundantly shows that the greatest triumphs of Christianity have been achieved by purely spiritual agencies. This is recognised by all the great societies at home, and it is they especially who should brand with reprobation whatever in the acts of missionaries tends to violate this cardinal principle. England ought to have no more missionary wars. Those who settle amongst barbarous tribes to preach the Gospel go forth with their lives in their hands, and this view of their grand enterprise ought to be always and universally upheld in practice as well as in theory.

THE DEAN OF BRISTOL, THE BURIALS BILL, AND CONVOCATION.

WHILE so many of the clergy are lashing themselves into fury, as unbecoming as it is unwise, because an irreversible decree has gone forth that the concession of the common rights of citizenship to Nonconformists during life must be carried out to its logical sequence in matters relating to the interment of their remains in the national graveyards, the clear-sighted Dean of Bristol has found more judicious employment for his energies, in directing attention to the bearing of certain terms which have been introduced into the Burials Bill, and to the dangers which lurk in the proposal by which it has been sought to achieve a task which should have been unnecessary, the abatement of clerical hostility to an act of simple justice. With the character of the *solatium* thus offered to the State clergy, Dean Elliot does not concern himself; it is the principle involved in the method by which that relief is to be extended to them—in other words, the reference to Convocation—which he rightly regards as most urgently demanding attentive consideration. The Protestant Dissenting Deputies and the Liberation Society have already uttered their protests on the matter. These protests the Dean of Bristol does not hesitate to set forth as fairly describing an "objection entertained not only by men eminent among the laity of our communion, but also by some of no small repute among its clergy." The Archbishop of Canterbury and the Lord Chancellor, during the debates in the House of Lords, touched upon the matter as lightly as possible, deprecating opposition, and professing to regard the formula adopted as one warranted by the terms of previous Acts of the Legislature. It is to combat this notion that the Dean of Bristol has published his concise but telling pamphlet, "Objections to Clause 11 of Burials Bill," a copy of which he has just forwarded to us. Dean Elliot carefully criticises the language of the Act of Uniformity, 1662, the Lectionary Act, 1871, and the Short Services Act, 1872, and arrives at the conclusion that "the form adopted is altogether without precedent, and indeed contrary to the letter and spirit of all precedent." The Legislature, he shows, has hitherto jealously guarded against the recognition of any right in Convocation to be heard upon a matter as to which it had not previously received the licence of the Crown to formulate an opinion. The Dean does not overlook the fact that, "with the report of Convocation to which Clause 11 refers, was sent to the Crown the draft of a Bill which should henceforth regulate the relations of Parliament to Convocation, and leave to Parliament the choice only of accepting or refusing *en bloc* what on certain matters might be submitted to it through the Crown." In accordance with that idea, but in direct contradiction to an opinion as to possible "modifications" to which the Primate gave utterance, the Dean finds the Burials Bill so drafted, that the alteration of a single word in Schedule B would be followed by the consequence that "Clause 11 would not be stating the truth, and would have to be altered or abolished." Recalling the view expressed by Mr. Keble in 1865 as to the "good statesmanship" in High Church interests which would be displayed by committing Parliament to some such precedent, the Dean is naturally enough suspicious of the motives which prompted the employment of this formula, and makes an earnest appeal to the House of Commons to do "what the House of Lords has failed to do, and at once and summarily dispose of the experiment in such manner as may prevent its being repeated," by striking out the reference, which is utterly unnecessary with a view to relieving the clergy from any liabilities from which it may be thought just on the part of the Legislature at this juncture to set them free.

HEADINGLEY COLLEGE.—An address has been presented by the past and present students of Headingley Wesleyan College to the Rev. Samuel Coley, tutor in theology, expressing their sympathy with him in the affliction which has rendered it necessary for him to resign his chair, and to seek retirement from the work in which he has spent "so many happy and fruitful years."

MR. ROUNDELL'S MOTION ON CLERICAL FELLOWSHIPS.

AT the evening sitting of the House of Commons to-morrow night, Mr. C. S. Roundell will move a resolution in favour of the removal of clerical restrictions still attaching to "any Headship or Fellowship in any college of the Universities of Oxford or Cambridge," and Mr. Bryce will, in addition, propose to throw open the professorship of Hebrew and Ecclesiastical History at Oxford, and of Hebrew at Cambridge. This just and necessary reform was, it may be remembered, left for future consideration when the Universities Tests Abolition Act was passed in 1871, and the then Liberal Government made a kind of pledge on the subject. But though nine years have elapsed, these restrictions still remain, and the special reasons why the subject should now be practically dealt with by Parliament, are cogently set forth in the memorial which, in view of this motion, has been forwarded to the Prime Minister. It will be difficult for a Liberal Government—even if they were disposed, which we doubt—to resist the weighty appeal now made to them.

Elsewhere will be found a copy of the memorial which was yesterday presented to Mr. Gladstone, in favour of Mr. Roundell's motion, together with the whole of the names of those who signed it—more than eight hundred in number—amongst whom are Sir Henry Thompson, Sir G. Jessel (Master of the Rolls), Dr. Risdon Bennett (President of the Royal College of Physicians), Mr. Charles Darwin, Professor Huxley, Mr. Herbert Spencer, Professor Baynes, Mr. Wm. Morris, Mr. A. R. Wallace, Dr. W. B. Carpenter, Dr. Alfred Carpenter, and Dr. Abbott. A large proportion of the Liberal Members of the House of Commons have also signed the memorial. The majority of the gentlemen whose names appear are fellows or graduates of the Universities of Oxford, Cambridge, and London, and the Scotch Universities are well represented. Nearly all the principals and professors of the Nonconformist colleges have also signed; but it has not, we believe, been desired that this memorial should bear a specially Dissenting character, and therefore only those Nonconformists occupying an official or an academical position have been asked to give their names.

If, as we hope, Mr. Roundell's resolution should be carried by a large majority on Friday night, there cannot, of course, be any legislation in reference to it this Session; but the Government may be induced to deal with the entire subject next year. Possibly Mr. Gladstone will be able to make such a declaration as may make it superfluous to take a vote on the resolution.

As our readers are aware, the Burials Bill of the Government, having passed the Upper House, now awaits the consideration of the Commons. Notwithstanding statements that have been made in print, we believe that, owing to the pressure of other business, no day has yet been fixed for the second reading. There is no great hurry in the case. The course taken by the Tory peers in respect to the measure does not suggest that it will meet with obstinate resistance in the Lower House. We should be pleased, and by no means surprised, to hear that the Bill had been entrusted to the care of Mr. OSBORNE MORGAN, whose competence to pilot it through the House will be recognised on all hands. It is to be borne in mind that the amendments of Earl MOUNT EDGECOMBE and the Archbishop of YORK having been carried against the Government, Ministers are under no obligation to support them. We may therefore, with the Bishop of PETERBOROUGH, venture to expect that both these restrictive clauses, and that relative to Convocation—as to which there is much division of feeling among the clergy—will be rejected by the House of Commons.

Mr. Alderman MCARTHUR has secured the first place on the notice paper of Tuesday, July 27th, for his motion, condemning the continuance of ecclesiastical endowments in Ceylon, which are to a great extent drawn from the taxes paid by the natives. One of the late governors of the colony, and many thousands of the population, have protested against these unjust grants. We trust the hon. member for Lambeth will have an opportunity of stating their case, though it is possible that the exigencies of public business, may, before the end of the present month, require the entire appropriation of Tuesdays for Government Bills.

It is amusing to read the following telegram from Calcutta, after the convulsive movement at home to denounce the appointment of Lord RIPON, not only as a violation of the British Constitution, but as fraught with peril to Christianity and Christian missions in India:—"The news which has been received by the last three or four mails of the objections which some persons at home have raised to the Marquis of RIPON'S appointment on the ground of his being a Catholic, has caused no little surprise and some amusement in this country. The feeling which prompts those expressions of opinion meets with no sympathy here. When we first heard that the choice of the Ministry had fallen on the Marquis of RIPON many persons were disposed to find fault with the nomination for various reasons; but I have not heard or read a single objection founded on religion."

In spite of all the vauntings as to the superior zeal of the Church of England in the work of education, there has existed a suspicion that, in the case of many of the State clergy, a whole-hearted desire for its extension was often sadly wanting. But we were hardly prepared for such an outspoken confession on the subject as that which appears in the last number of the *Church Times*. Writing upon the recent Sunday-school Centenary, the editor remarks: "We should just like to ask those clergymen of the Church of England who have not very wisely joined in the celebration, what they privately think of the whole system—how many of them secretly chafe at the Sunday-school organisation, have the gravest doubts as to its practical utility from any point of view (save that of a *crèche*, to keep children out of their parents' way for a short time on Sunday), or *would carry on the scheme for another week if there were no Dissenting rival in the field*"? His *beau ideal* of a successful result for any education imparted to the young, is that they should grow up bigoted Episcopalians; whereas he finds that, with all the advantages possessed by the Establishment, the ratio of Nonconformity to the population has made a decisive advance. The Board School he describes as "the Nemesis on the neglect of the clergy in not having so used their day-schools as practically to have cut off the sources of Dissent," and the Sunday-schools of the Church of England ("the failure," he declares, "is not so great on the Nonconformist side") he pronounces "a total failure." His indictment against these schools includes three counts: "they do not give a good working knowledge of the broad facts and doctrines of Christianity, they do not implant a high moral habit of thought, they do not open and quicken the intelligence of the average scholar." As one main cause of this, he, strangely enough, denounces the use of the Church Catechism, which five out of seven children, he declares, "cannot understand," while the two-sevenths who can, need to have it "explained, and amplified, and corrected." As a remedy he suggests that religious teaching should be given on Saturdays—the children attending in church on the following day to be catechised by the clergyman. One advantage which he hopes to gain from this arrangement would be that Sunday would be "made once more a holiday"—a remark, coming from such a quarter, not unlikely to excite suspicion of a desire to pave the way for another official promulgation of the "Book of Sports." No wonder that he chafes about the watchful attitude of Nonconformists in regard to clerical movements.

The Rev. HENRY SIDDALL, vicar of St. Thomas, Ashton in Makerfield, has made a discovery, which he has hastened to communicate to the *Guardian* by way of cheering the hearts of his clerical brethren with a prospect of bringing into play new and ingenious forms of insulting Nonconformists when the Burial Bill becomes law. The freehold of the churchyard being vested in the incumbent, he has a right to exact a fee for turning the sod to dig a grave. But that is not all. "The incumbent can for any funeral turn any sod he pleases—*i.e.*, he can cause the burial to take place in any grave or in any part of the churchyard. If he so choose he can cause all funerals under the Act to be taken in some one remote corner of his churchyard." He rejoices in the thought that to secure Nonconformists against such an exercise by incumbents of their "undoubted but seldom exercised prerogative," something "far more sweeping" than the present Bill will have to be enacted. "The freeholds, with their fees and privileges and powers," he frankly declares, "will have to be taken out of the hands of the clergy altogether." The nation, he may be sure, will not shrink from that step when the necessity is made apparent.

After an infinite waste of valuable time—which may possibly yet be found to involve some unpleasant consequences towards the end of the Session in the curtailment of the opportunities for those field sports which a proportion of our representatives have been accustomed to regard as the great purpose of existence—the elected of Northampton has been admitted to the House of Commons to take his part in the great councils of the nation. The *venue* is, therefore, now shifted into the Courts of law. Writs have already been served upon him, claiming a penalty of £500 in respect of every vote given by him; but, so far from being deterred by this step, Mr. BRADLAUGH manifests a desire to multiply, to the fullest extent, the opportunities for such claims, and to obtain, if necessary, the judgment of the House of Lords on the question. The penalties which may be imposed would not be capable of being discharged under the provisions of the Act for abolishing imprisonment for debt; but the *Law Journal* suggests, "without intending unduly to depress enterprise," that the Crown has probably the right to remit penalties so recovered. It is suggested that the first writ has missed fire, owing to a fatal error, and the second is likely to raise a question of privilege, having been served within the precincts of Parliament. Whether any real benefit is expected from these proceedings to the cause either of religion or of constitutional liberty, those who undertake the responsibility of promoting them must be permitted to judge. They are within their legal rights in so acting.

The reactionary devices and colourable hindrances which found favour with the BEACONSFIELD Cabinet in arrest of popular education, have received their *quietus* from those who are now at the head of affairs, and as a result, the children in the rural districts, as well as in the towns, will be straightway brought under instruction, it being made obligatory on the local authorities, in districts where there are no School Boards, to make and enforce bye-laws for school attendance. Some statistics communicated to the House of Commons by the Lord President of the Council, showed that whereas the number on the register in 1869-70 was 1,600,000, the roll included in 1878-9 no less than 3,710,000. But Earl SPENCER pointed out the urgent necessity for the step which has now been virtually authorised. In 1881 no child who has not passed in the fourth standard will be eligible for employment even at half time, and to give effect to that change with the smallest amount of hardship to the working classes will require much careful supervision from local authorities, who will now be armed with the necessary powers, exercised under intelligent supervision.

Mr. CHERNSIDE'S charges against the missionaries of the Established Church of Scotland, stationed at Blantyre, were brought under the notice of the House of Commons on Friday, by Dr. CAMERON, who proposed an address to the Crown to prevent British subjects, without official responsibility, "assuming rights of criminal jurisdiction over the natives of uncivilised countries, and perpetrating upon them acts of war;" but withdrew his motion on the assurance of Sir C. DILKE that the Government already possesses ample powers, which they are prepared to use on fitting occasion, being determined "not only to discourage but actually to prevent an irregular exercise of jurisdiction by British subjects in any portion of the world." As regards the Blantyre case, HER MAJESTY'S Consul at Mozambique has been instructed to proceed to the spot, and take part in a thorough investigation of the matter.

The changes in the FALK laws which Prince BISMARCK deemed necessary for securing *quasi* amicable relations with the Vatican without any danger of the State being compelled to take its metaphorical pilgrimage to Canossa, have, in the modified form in which the measure passed the Prussian Chamber of Deputies, received the sanction of the Upper House. LEO XIII. has, on his part, decided to show himself placable to the new arrangement, and intends, we learn, at the next Consistory, to nominate bishops to the vacant sees. The effect of these legal changes is thus summarised:—

1. A priest can no longer be unfrocked by a decree of the Ecclesiastical Court: that court can only declare a priest incapable of performing Divine service in the limits of the Prussian monarchy, in which case he will receive no more salary from the State. 2. The Ministry will be empowered to allow that those dioceses from which the bishops have been expelled, be administered by delegates appointed by the Church authorities who have not taken the oath of allegiance, and who are not necessarily born Germans. 3. The Ministry has to settle whether the administration of the dioceses and of Church funds is to be given into the hands of the State authorities or not. The Ministry will also be empowered to remove such an administration. 4. The State can recommence payment for Church purposes. 5. A priest, although he has been appointed to a particular parish, can no longer be punished, as formerly, for performing Divine service in another parish which is without a priest. 6. The Home Office is empowered to allow new orders which have in view the nursing of invalids and the education of children, to be established within the frontiers of the Prussian monarchy; it is ordained, however, that these orders shall be under the direct supervision of the State authorities, and that they can be at any time abolished.

The flagrant double-dealing in which the PONTIFF thought fit, contrary to the advice of Cardinal NINA, to indulge in his negotiations with the Government of Belgium, has been attended with consequences grievous to Papal susceptibilities. The Belgian and Pontifical arms have been taken down from the Palace of the Belgian Legation to the Vatican, now suppressed, and Baron D'ANETHAU has quitted the "Eternal City." The clerical associations and clubs of Belgium have it in contemplation to subscribe the funds necessary for maintaining a representative in Rome, but the Italian Government has made it intelligible that such a delegate will not be entitled to enjoy either the privileges of envoys from foreign Governments or of foreigners invested with ecclesiastical office in Rome. Such a mission would be treated as political, and hostile towards a Government in friendly relations with Italy.

A *plébiscite* which has been taken in the canton of Geneva on the question of suppressing the *Budget des Cultes*, has terminated in a very decided majority (9,000 to 4,000) in favour of the maintenance of existing relations between Church and State. The result is attributed partly to the attachment of the people to a Church so closely identified with the ancient glories of the Republic, and partly to a feeling that the change would be regarded as a triumph for the Roman Catholics.

Correspondence.

LAY PREACHING.

To the Editor of the Nonconformist and Independent.

SIR,—In continuation of my previous letter on this subject, I would suggest that the secretaries of County Unions, especially where there are district secretaries having to do with a somewhat small area, may render good service in making definite and regular arrangements for the supply of the smaller or grouped churches by those who may be lay preachers in the district. He may easily get a list of the names and addresses of those who are willing to preach, and so arrange for this occasional work one, two, or three months in advance. Expenses of conveyance, when necessary, would gladly be met by the congregations served, or some portion of the Union funds may be used for that purpose.

Again, there are in the villages and rural districts, especially in the southern counties, many Christian Nonconformist gentlemen who have taken up their residence for the sake of the charms of country life. What more natural that, with their intelligence and aptitude to speak, and the love of Christ in their hearts, they should open some room in their own house, or some barn on the property, and there gather their neighbours together for a simple religious service; possibly at first it may be merely a Bible reading and a prayer meeting. But the people being there, and the warm-hearted servant of God amongst them, the *power* and the *desire* to teach would soon be developed, and you would have at once the lay preacher and the gathered congregation. Then application could be made to the nearest Congregational church for help in the preaching, and strength and support from its organisation. This is no fanciful picture, for I could, if necessary, give instances where some such plan has been carried out in the most natural way, and it has resulted in the establishment of permanent mission stations, served very efficiently and successfully by lay preachers.

I hope this subject will not be allowed to pass out of mind. It may be well, perhaps, that at the Autumnal Meeting of the Union, a sectional free conference should be held to talk the matter over; for I am convinced that more is to be done by a general interest and *personal effort* than by any central organisation or elaborately prepared plans.

I am Sir, yours faithfully,
G. CLEMENT DAVIES.

Guildford, July 1, 1880.

POWER IN THE PULPIT.

To the Editor of the Nonconformist and Independent.

SIR,—Of late weeks the important subject of lay preaching has been discussed with considerable fulness in your pages. This week attention has been emphatically directed to (may I call it?) the still more important subject of ministerial preaching. In the addresses delivered at the anniversary meetings of New College and Cheshunt College, there are golden sentences that must have struck many readers very forcibly; as, for example, speaking of the honour of bringing this "great, intelligent, free, active, proud people of England into the kingdom of righteousness and peace," Mr. Hannay tells us the chief place and crown "awaits that Church, or group of Churches, which shall raise up the most competent, faithful, and consecrated ministry." Mr. Hannay is specially entitled to be heard when he says farther, "Among matters concerning the life and working power of the Congregational churches as a whole, which the duties of my official position have lately led me to ponder, none has assumed an aspect of equal magnitude and importance to that which relates to the supply and equipment of men for the pastoral service." The Rev. Newman Hall said: "One of the most essential things in the present day was the pulpit power of the ministry," and that "If the pulpit had not power which could run evenly with the powers that were around it, he did not know what would become of the outer profession of Christianity." He was satisfied that, however attractive the other services might be, "if, in addition, there was not instructive and powerful Gospel preaching, the congregations would disperse." But there is one sentence in Mr. Hannay's address that, above all others, deserves to be pondered by "all whom it may concern." I refer to the statement, "The secret of living freshness, versatility, I will even venture to say, of originality, certainly of spiritual power, in the pulpit is that the man is speaking of what has filled his mind and heart, and not of what the spur of circumstance has driven him to study." The power of *thought* in the pulpit will not go far with the majority of ordinary hearers unless it be accompanied with the power of *emotion*—emotion welling in the speaker's heart *as the result of mental contact with the thoughts he is uttering.* In proportion as one is interested in any subject will it be likely that he will succeed in interesting others.

There are two statements that, at first glance, might seem to be almost equivalent, but between which there is an essential difference. A minister may say—I make it a point to read and to study how, in order that I may have always something important to lay before my people from week to week, or he may say, Such a subject interests me much, I have been studying it fondly and now I am longing to have an opportunity of preaching on it to my people. It must not be forgotten that feeling—deep feeling—is not necessarily noisy or demonstrative. Some preachers are loud beyond the requirements of the building in which they speak: they make many words emphatic; there is much action—graceful action, it may be. One seeing them from a considerable distance might suppose that they must be impressive speakers, while the chief impression they make on their more intelligent hearers is a feeling of irritation at the uncalled-for display. That deep and powerfully effective emotion may be quiet and unobtrusive must have been understood by anyone who heard the late Dr. Raleigh in pulpit or on platform.

Various conditions may be required in order to that filling of the preacher's own heart and mind of which Mr. Hannay speaks. What he calls "the spur of circumstance" driving one to study is not favourable. In such a case there may be difficulty in deciding upon a text from which we would, at the time, think it suitable to address the anticipated audience. I heard a remark made by a Congregational minister whose earthly labours closed about forty years ago that may have some bearing on this point. He was taking part in conversation about the difficulty ministerial brethren sometimes felt in fixing upon a text. He said when that difficulty arose to him he took up his Bible to read the Word of God for his own benefit, and never read far on without coming to a text that he felt he would like to preach from. A text might strike him as suited to his own circumstance, or to those of one or other of his church members, or hearers. In some way it "filled his heart and mind," and then he could study with pleasure, and be disappointed if deprived of an opportunity of preaching from it to his people. The minister referred to was felt to be a spiritual power in the then small town where he lived, and far around in the country. Sweet memories of him are still in the hearts of not a few survivors, whom he greatly benefited. I refer to the Rev. James Dewar, for many years Congregational minister at Nairn. It is to be hoped that the addresses delivered at the anniversary meeting of the colleges, and reported in your issue of this week, will inaugurate something like a "new departure" in pulpit power.

Forres. ALEXANDER MUNRO.

TOOTING CONGREGATIONAL CHURCH.

To the Editor of the Nonconformist and Independent.

SIR,—Mr. Anderson is angry with Messrs. Medcalf, Hunt, Dodd, and myself for unveiling facts that have done a little to prevent his transfer of the Tooting Congregational Church property. He designates our facts "a series of false and bitter statements," and thus resembles the Frenchman who, when told the facts were against him, excitedly answered, "Den so much de worse for de facts." Some allowance must be made for his anger. The tempest of disappointment that is sweeping through his soul must be terrible. His connection with Congregationalism is virtually severed, and the Presbyterians have rejected his application. His position is unique. He is like Mahomet's coffin, hanging somewhere between heaven and earth.

Mr. Anderson says that he has selected "from our false and bitter statements none but those that could be proven from the church books to be utterly untrue." He has been very unfortunate in his selection. I said that the church at Tooting resolved, towards the close of my pastorate, to build me a manse. Thereupon, Mr. Anderson declares that the church had resolved to erect a dwelling-house before my settlement. Suppose this were true, it would not necessarily contradict my statement; but it is not true. Mr. Anderson very unwisely invited the three gentlemen I have named to see "a resolution passed on the 24th of March, 1851, *i.e.*, before Mr. Thomas came to Tooting, to erect a dwelling-house to the minister." I said in reply there was no such "resolution" in the book when it was placed in his hands. However, the former deacons accepted his invitation, and found an entry that fully substantiated my statement. That entry has been published in your journal. How Mr. Anderson can regard it as a resolution to erect a dwelling-house is a mystery.

He says "that Messrs. Medcalf, Hunt, and Dodd are meddling men." And why? Simply because they have done their duty in their effort to prevent his handing over to the Presbyterians the trust which they, as officials acting on behalf of the church, placed in his hands nineteen years ago. It would be difficult for any church or minister to find men better qualified for the office of deacons than are they. During my pastorate, their piety, kindness, and loyalty to Christ and Congregationalism secured for them the thorough confidence of the church and its pastor. He speaks of them as men who have "failed." Failed in what? Would there had been as little failure in Mr. Anderson. Is this his gratitude to the men who above all others have shielded him in the days of storms and battle? Has he forgotten how he has ere this found in them the charity that "beareth all things, hopeth all things, endureth all things"?

Mr. Anderson is evidently anxious to divert attention from the fact that he has offered his trust to the Presbyterians, and that they have closed the door against him. It won't do.

Yours truly,
F. FOX THOMAS.

The Manse, Harrogate, July 5, 1880.

THE LATE REV. J. C. BIRD.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow us, through the columns of your paper, to inform the friends who kindly contributed to the fund raised for the widow and children of the late Rev. J. C. Bird, of Hatfield, that the sum of £182 15s. 3d. has been received and paid over to her for investment? Thanking you for your kindness in the acknowledgment of the various contributions to this fund,

We are sincerely yours,
THOMAS HILL, Finchley.
W. GARRETT HORDER, Wood Green.

Literature.

HILLEBRAND ON GERMAN THOUGHT.*

THE question which was asked ten years ago as to what Germany would do with its leadership of Europe, to which her military success entitled her, was somewhat premature. In all that pertains to the highest life of a nation, Germany is deficient. In literature there is no creative power; the work done is chiefly of a critical, analytical kind. Scientific men are nearly all specialists, there being no man conspicuous for the widest generalisations, such as Darwin amongst us. Theologically, Germany has fallen behind. The impulse communicated by Schleiermacher has died out; the piety combined with the learning of Neander has, to a very large extent, faded away, so that theology is now a historical inquiry, and the religious spirit is not actively present in the literature or the social life of the nation. Religious parties exist, but they are political, and pass Falk Laws, or form secret societies. It is not in a spirit of self-exaltation, but as a matter of history and of fact, that we affirm that England furnished the intellectual impulses which led to the encyclopœdists in France a century ago, and which created in Germany the national literary school of Lessing and Herder. The author of these lectures seems to admit that the same influences are still at work. Speaking of himself in the first lecture he says:—

> In the whole tendency of my mind, in my entire way of looking at things—religious and moral, historical and scientific—I have remained a thorough Continental, nay, a thorough German; whereas, the younger generation of Europe is entering more and more every day into the intellectual current which sprang up in this island towards 1860, and has since spread over the greater part of the Continent.

Any inquiry, therefore, into the social, religious, and literary life of Germany in the present time,

* Six Lectures on the History of German Thought from the Seven Years' War to Goethe's Death. Delivered at the Royal Institution. May and June, 1879, by Karl Hillebrand. Longmans and Co.

must take account chiefly of the influences which have shaped the national mind, and these were largely due to England.

In the first lecture a general view is presented of the progress of European culture from 1450 to 1850, and an estimate is formed of the part which each of the five European nations played therein. The Reformation is described by Dr. Hillebrand as a popular religious movement, and, as such, furnishing the conditions only for philosophical and scientific inquiry. It sprung, we are told, more from a moral feeling of revolt than from a love of intellectual liberty. This is, doubtless, true, but there is great danger of doing injustice to the Reformation. It is spoken of, not only by many modern English Churchmen with hesitating dislike; but literary men, philosophical historians, and writers to whom form and style are more important than matter and truth, sneer at the religious earnestness and Puritan zeal of the Reformers. We are willing to allow that Erasmus was a son of the Renaissance, not of the Reformation; but the same cannot be said of our own Oxford scholars. They were students of the new learning, not for its own sake, but for the sake of religion. Besides, the chief result of the Reformation was to render the Bible accessible to the people. The Bible regarded simply as literature is not destitute of ideas; it is the most fruitful book in the world. The knowledge of it must have increased to an incalculable degree the general intelligence of its readers. It nourished Shakespeare and Milton, and they, in turn, nourished the founders of the national dramatic and poetic schools of Germany. It is true that Protestantism, as such, did not give us Copernicus, and Kepler, and Galileo, but only made their discoveries possible. But "ideas and thoughts" are not the exclusive possession of scientific men, though the tendency just now is to confine the words too exclusively to the region of phenomenal studies. The Church which had dared to abandon the security of authority for the guidance of the individual judgment was sure, in the nature of its new faith, to give birth to men like Bacon and Locke.

Modern Germany dates from the Reformation. Luther was its foster father and schoolmaster. He gave to it the language which it now speaks and the songs which it still sings. But practically the Germany of Luther died in the Thirty Years' War, the close of which was the new starting-point. "Religion itself, which had been the pretext of the war, had well-nigh vanished," and much else had disappeared, populations, towns, and wealth. The description of the state of Germany at this time is very vividly given in the second lecture. The recovery of the nation from this state of moral and intellectual destitution and social misery was due to Prussia and Protestantism. In this opinion our author and Mr. Carlyle concur, and we are not inclined to dissent from it, much as we dislike the principles on which Frederick the Great acted. Good or bad, right or wrong, his was unquestionably the force which knitted together so many of the scattered fragments of Germany into one State. Protestantism, first by its inspiring breath of mystic pietism, restored religious feeling, and next, by the degeneration of its sentiment, and the lifeless dogmatism of its professors, awakened a spirit of inquiry, which turned the best minds of the eighteenth century in the direction of poetry and science. Of these, the first in order and in distinction amongst his contempories was Lessing. The next was Herder, of whom Dr. Hillebrand has a high estimate, and to whom he devotes an entire lecture. The fifth lecture is devoted to "The Triumvirate of Goethe, Kant, and Schiller (1787—1880)." The first quarter of the present century is distinguished as the Romantic school. The name is given to the advocates of a reaction against the rationalism and classicism of the preceding generation. "Romanticism," says Schlegel, "rests solely on Christianity and the feeling of charity and love which, thanks to this religion, reigns also in poetry." This sentimental essence was supposed to pervade all forms of thought, and all religious institutions. Religion, philosophy, all existence was to be poetry. Of this school we have, in the last lecture, an account which is more than interesting. It is of practical value. Its lessons should be read and pondered by those amongst ourselves who, sighing for a more diffusive piety, dissolve the intellectual forms of religion in sentiment. "What there is highest in the world," said one of them, "can be told only in symbols, precisely because it is unspeakable"; and so he and many of his friends walked into the Catholic Church to find under the shelter of its authority the symbols of "the unspeakable." The paragraphs in which the religion and ethics of this school are described are too long for quotation; they contain a warning which may well be heeded. The story of the Schlegels is, however, generally known; and all who have read Schleiermacher's letters will remember how large a portion of his life was occupied in loving other men's wives. "Kleist commits suicide, together with a not less morbidly excited friend; Tieck, Clemens Brentano, and Hoffmann made *bizarrerie* a system, and lived according to that system." On the other hand, it must be remembered to their credit that they rendered great services to the national cause. It was under the inspiration of their teaching that the liberating movement of 1813 took place. Since 1830 the popular feeling in Germany has been under the influence of two distinct schools of writers. The first has for its chief in ability, Heine, the second Gervinus. Heine was a Jew by blood, a Christian by profession, a Pagan in practice and belief, a German by birth, and a Frenchman by sympathy. He despised the German nobles, and ridiculed the middle-class; but he exercised a power little short of miraculous. He made the Germans forget the cruelty and injustice of Napoleon, because he had destroyed "the little princes." But a permanent subjection to France and French ideas was impossible to a people whose Rhine provinces were periodically threatened. The reaction came with the political failures of thirty years ago. Since that time the nation has been growing towards a unity of which Prussia was felt to be the inevitable centre. It is difficult to gather what are our author's political opinions, but he seems to us to exhibit a too great submission to any means by which the end he desires can be reached. Bismarck is a man of Luther's stamp, who saw "what Luther saw, that political capacity was not in the nature of the nation, and so, having vainly tried to build the national State with the help of the nation, he at last did it without the nation."

What the future of Germany will be it is impossible to conjecture. It would be rash to judge from the surface of its social life. Doubtless, within its obscurest classes there resides a spirit of poetry and of religion, an imagination and a faith. So long as these elements are present death is only apparent; but even if this be so, the forms they will assume are still invisible.

SOME NEW NOVELS.*

THE author of "Martha and Mary" has not been altogether fortunate in her selection of the title for what, if we may judge by the title-page, is her first novel. We took it up, expecting to find a moral story, supplying a variety of proper advice to girls and young married women, a romance founded upon certain paragraphs in the Gospel of St. John; but found instead an exceedingly readable history of a piquant young woman, brought up in the atmosphere of Dissent and poverty, to the former of which she very properly adheres; while to the latter she, with equal propriety, objects—the result being that a passionate and rebellious nature dashes itself against conventionality and necessity, to her great inconvenience, but to the great delight of her readers, who find her sometimes very foolish and naughty, but always amusing and lovable. Martha, who tells the story, has a very comfortable respect for her own opinion, but fortunately has so much native geniality, humour, and goodness, that when she grows most satirical over the absurdities and contradictions of ordinary life, she is seldom bitter. The sweet little saint, Mary, worships her shockingly vivacious and eccentric sister—as, of course, she ought to do—and Martha, equally, of course, being very true at heart, worships the angel-like girl who thinks herself such a "miserable sinner." Mary, however, is quite a minor character in the story. The father of the girls is a Baptist minister, intellectual and unappreciated. The pews of the chapel get very empty, and the deacons come to represent to him that he must go "for the good of the cause." He moves to London, cannot get a "call," and dies. But before leaving their little town in Yorkshire, Martha has sacrificed herself to a wealthy neighbour, also "for the good of the cause"—the cause this time being to render assistance to her penniless family. In this she finds herself defeated by her husband, of whose horrible presence she believes herself relieved soon after by a railway accident—a dead man being brought home for burial. She then betakes herself to novel-writing, and gives an entertaining account of how she began and continued it. In searching for a hero she finds one in Dr. Charteris, tall, dark, brown-eyed and thirty, with whom she falls in love in most headlong and reckless style. He follows suit, and—for a doctor—seems to have a great deal of leisure for courting; but his life is made a burden to him by her perversity in not understanding that he wants to marry her. When at last they arrive at the climax with which most novels close, we find we have not done with Martha, for the former husband comes on the scene and carries off the young wife. She manages to elude him, however, and after some remarkable adventures, becomes a nurse for two years in a hospital visited by Dr. Charteris. At the death of her unworthy husband in the ward of the hospital, she introduces herself again to the doctor. They are married a second time, and so all ends happily. Out of these few incidents the writer manages to make a most charming and thrilling story, sparkling with wit, and brilliant with vivid descriptions. We cannot, however, approve of many of her criticisms on the religious life around her. Her quaint descriptions of prayer-meetings, missionary meetings, and district visiting may pass without severe comment, but the same cannot be said of her opinions of Nonconformist ministers. When Mrs. Oliphant rides her anti-Dissenting hobby she makes us angry with her ignorance of the subject; the author of "Martha and Mary" makes us laugh at her generally more accurate representations of the weak and humorous side of certain phases of religious life.

"Sussex Stories" is a collection of fourteen short tales, chiefly on subjects connected with the sentiments and struggles of the poor. There is no preface to tell us the meaning of the name given to the book, but we presume that the stories were either written or collected in Sussex. A few of the tales are interesting, and one or two are pleasant cottage idylls. Mrs. O'Reilly has, undoubtedly, a great deal of sympathy with the poor, and acquaintance with human nature in its many aspects. An earnest religious spirit also pervades the stories. But there is a lack of force—too many words and too little point—about her style of writing. It would be very possible to fall asleep over it on a warm afternoon. Then, too, when an author names her book after an English county, the provincialisms of that county should be represented in the conversations of her homely characters. A great part of the charm of George Eliot's Warwickshire tales, or of Mrs. Burnett's Lancashire sketches, lies in the accurate reproduction of the quaint and pithy talk of unsophisticated people. These "Sussex Stories" owe some of their tameness to the fact that Mrs. O'Reilly has failed, or attempted only in the slightest degree, to represent the market-English of the people of Sussex. On the whole, we think the inhabitants of that county are not likely to be perilously proud of the honour done them in these chronicles.

"Countess Daphne: a Novel," is a highly-strung story of the kind that suits the palate of the confirmed novel-reader. Its moralising is in almost as exciting a style as the story. There is nothing new or original about the plot. Why novelists should put themselves to the trouble of dishing up old topics is as difficult to explain as is the regular and abundant crop of amateur poets. If a man has no new thing to teach the world he may as well be silent. But then, people *will* have three-volume novels! The tale purports to be woven together from the life of several Italian musicians, and is related by the violins in their possession. Tista and Daphne are boy and girl in the town of Cremona,—he gifted as a violinist, she as a singer. Daphne is the daughter of a count, by whom her mother was deserted because she was of the people, and it suited him to marry a person of rank. The two children are taught music by Francesco Delli. Tista goes to Bologna, to the School of Art, and rapidly makes a famous name. Six years after his reaching Bologna, Daphne comes on the scene at eighteen years of age. She also has made a name as a vocalist. They meet accidentally at a royal salon, where both are making their first grand *début*. The result is a renewed acquaintance and a betrothal. But alas, for the young couple! Francesco Delli falls madly in love with Daphne, and resolves that nothing shall stand in his way. Fortune favours him in his discovery of her father the count, who, fearing that he will have no heir, becomes suddenly penitent and full of parental affection for the child he has disowned for eighteen years. Daphne becomes La Contessa. Through Delli's intrigues letters are forged and intercepted, so that Tista and Daphne mutually lose faith in one another. Tista goes to Paris to struggle for a living—to starve and break his heart. Daphne is induced, after long and painful scenes, to marry the deceiver Delli. When her wound is almost healed, and she has well-nigh learned to respect her husband, they come to Paris, hear of the talent of a rising performer, and send him an invitation to perform at a reception at the Contessa's house. Tista and Daphne meet alone in a boudoir, where the former was waiting his time to play. Mutual upbraidings, explanations, and despair ensue. Tista goes to the stage of the salon, performs so touchingly, that all are moved to tears, and then falls forward on his face—dead! The story closes with Francesco Delli's passionate repentance, and the countess's somewhat unnatural forgiveness. The book would be more readable if the characters were not so much given to talking sublimely.

* Martha and Mary. In Two Vols. London: Smith, Elder and Co.

Sussex Stories. In Three Vols. By Mrs. Robert O'Reilly, author of "Phœbe's Fortunes," "The Girls of the Square," &c. London: Strahan and Co.

Countess Daphne. A Novel. In Three Vols. By "Rita," author of "Vivienne," "Like Dian's Kiss," &c. London: Sampson Low and Co.

BRIEF NOTICES.

The Religious Condition of Christendom. (Hodder and Stoughton.) The papers read at, and information communicated to, the seventh general conference of the Evangelical Alliance, held in Basle, 1879, have furnished the material for a volume which is published by authority of the Council of the British Organisation of the Alliance. In the preface the editor, the Rev. J. Murray Mitchell, LL.D., hon. secretary of the Free Church of Scotland's Foreign Mission Committee, notes that "on the Continent and in America, still more than in Britain, the Alliance has long been acknowledged as no inconsiderable power." The main hindrance to the extension of the influence of the principles of the Alliance in this country is sufficiently indicated in the paper read by the Hon. and Rev. E. V. Bligh, on the State of Protestantism in Great Britain. "There prevails," he remarked, "among many of the clergy who are not Ritualists, an excessive spirit of Clericalism, and an indisposition to hold intercommunion with other ministers. I declare that I know no such source of weakness to the Church of England as the exclusiveness of so many of its clergy." This exclusive spirit also prevents intercommunion with the Reformed Churches of the Continent. The reports furnish interesting details as to the state of religion in Switzerland, Germany, France, Holland, North America, Austria-Hungary, and

Scandinavia; as to the progress of evangelistic operations in France, Belgium, Italy, Spain, Portugal, and the East; and as to the present state of religious liberty in various parts of the world. Sunday-schools, Temperance and Young Men's Associations, together with Missions to the Heathen, and Jewish Missions were among the subjects brought under consideration at this conference. Some of the papers contributed, in dealing with the subject of National Education, give utterance to propositions of a very debatable and, in the view of many to whom the Alliance might be expected to look for sympathy, very objectionable character—aiming at the substitution of denominational for truly national primary schools. Our readers are, however, not likely to be unduly influenced by any such dogmatic utterances from the Continent on a question as to which they are at least equally capable of reaching independent conclusions defensible against all objectors. The volume contains, in a concise form, a large amount of information on the various subjects indicated, which will repay attentive study.

Modern Greece. (Macmillan and Co.) Greece, once crushed under the iron heel of Turkish despotism, is destined, ere long, to take a not unimportant position among the powers of Europe, and Dr. R. C. JEBB, Professor of Greek in the University of Glasgow, in two instructive lectures delivered before the Philosophical Institution of Edinburgh, and published *in extenso* in this volume, ably pleads for a sympathetic regard for a nation which has had to struggle against fearful odds in its career of educational, commercial, and political progress. Less than twenty years have elapsed since personal liberty and private property were secured by effective guarantees. How keenly the advantages of education are appreciated by this world-renowned race, may be sufficiently judged from two facts mentioned by Dr. Jebb in a supplemental paper on the Progress of Greece. "The kingdom of Greece offers a university education free of charge, not only to its own subjects, but also to the Greek subjects of the Porte," and we further read, "rather more than one-half of the matriculated students are from districts under the rule of the Sultan." "Byron in Greece" is also the subject of an interesting paper. Those who desire an intelligent view of the past and present condition of that country may study with advantage Dr. Jebb's most seasonable volume.

Memories of Troublous Times. (Seeley, Jackson, and Halliday.) The public evince a growing taste for those carefully-studied works of fiction in which we have evidence of a conscientious and painstaking effort to reproduce, in verisimilitude, characters, modes of thought, and surroundings suitable to an age which has long since passed away. Mrs. Marshall, whose former literary achievements have secured for her a well-earned reputation, has sought, in the present volume, to interweave with a personal narrative some of those incidents of the Commonwealth struggle with which the city of Gloucester was more specially associated. For the historical facts, she has consulted the treasury of information contained in *Bibliotheca Gloucestrensis*, and has been further aided by a genuine autobiography of the seventeenth century, to which she has been fortunate enough to obtain access. The author may be fairly congratulated on the felicitous style in which she has related "the history of Dame Alicia Chamberlayne, of Ravensholme, Gloucestershire;" the antique get-up of the volume lends force to the illusion. The work is illustrated with some appropriate local sketches, that of "the Cross at Gloucester, removed in 1751," forming the frontispiece.

How Women may Earn a Living. Some information, which will prove to be very acceptable to numbers in this country, and which is evidently the result of much careful inquiry and research, is communicated by Miss Mercy Grogan in a handy little volume just issued by Messrs. Cassell, Petter, Galpin, and Co. Education still maintains its ground as "the most suitable, and, under certain circumstances, the most remunerative employment" for women, but there are also open to them artistic employments of a varied character—preparation of designs for manufacturers, wood carving, wood engraving, china painting, painting on silk and cards, &c. Nursing, cookery, telegraphy, and clerkship are among the occupations as to which information is given. As to assistants in shops, Miss Grogan makes this statement: "At all the houses where I have inquired, I find that a large proportion of the girls are daughters of professional men, the fathers of the remainder being for the most part farmers and clerks; they are all fairly well educated, possess good manners, and if their conduct is not above reproach they are immediately dismissed."

The Principles of Catholic Reform. (Rivingtons.) Lady DURAND has supplied an excellent translation of four discourses, in which M. Hyacinthe Loyson explained the principles upon which he proposes to establish a Gallican Church, "based upon the faith of our Fathers, renovated in accordance with the progress of the nineteenth century." The "conferences" are introduced by a preface from the pen of the Anglican clergyman who claims the title of "Bishop of Edinburgh." In one of the documents, which are included in an appendix, we read, "Whosoever has been baptized with water and with the Spirit in the name of the Divine Trinity has received the principle of the new life, and is thereby admitted into the visible society of the children of God."

Children of Holy Scripture.—"Familiar stories written down in unfamiliar words," is all that the author of "Light at Eventide," L. Massey, claims as the characteristic of the contents of this attractive volume; but youthful readers will find much light thrown on these narratives as the result of the author's patient study of circumstantial details, and parents will know how to appreciate the manner in which are presented those characteristics which in combination constitute the highest type of child life. The volume is lavishly illustrated. (Cassell, Petter, and Galpin.)

Messrs. Griffith and Farran have issued, in continuation of their "Favourite Library" Series, *Short Poems and Hymns*, by Mrs. Trimmer, whose name deserves to be had in remembrance at the centenary of Sunday-schools, and two stories inculcating useful lessons, *Right and Wrong*, and *Harry's Holiday*.

Luxurious Bathing. (Field and Tuer.) The success which attended the issue of the first edition of this treatise in folio form, with eight charming etchings, by Mr. Tristram Ellis, of scenery in which water is a conspicuous feature, has led to the issue of a second edition, printed with antique type, on hand-made paper, bound in laced vellum, with parchment sides, at the price of 5s. The author claims as his purpose in this treatise, a desire to render "the matutinal tubbing, even with the most delicate, a source of keen enjoyment both in winter and summer." For the success in reproducing effectively the distinctive characteristics of the old typography, Messrs. Field and Tuer are entitled to very great credit.

The Little Folks Nature Painting Book. (Cassell, Petter, and Galpin.) With a view to interest the young in obtaining a correct knowledge of the common objects of Nature, and developing their artistic faculties, a series of outline engravings have been arranged for water-colour painting. Very decided success has already rewarded the project, for we notice that the work is now in its twenty-fifth thousand. The alternate pages are occupied with appropriate stories and verses by George Weatherley.

Little Folks. (Cassell, Petter and Galpin.) The half-yearly volume of this popular periodical makes its appearance with all the attractiveness lent to it by profuse illustrations, stories, talks about pet animals, recreative directions, fanciful rhymes, riddles and puzzles, music, poetry, sketches, prize competitions, &c. The serial story which runs through the volume is "Maid Marjory," by the author of "Aunt Tabitha's Waifs" and other narratives which have made her an established favourite with the juveniles. Included among the "Little Papers for Little Thinkers," are sketches of Professor Tyndall's Juvenile Lectures on Water and Air. Grave and gay, humorous and instructive, are so judiciously combined in this miscellany, that it is sure to receive a welcome from those to whose delectation and improvement regard has been had in its preparation. The volume is embellished with a capital full-page chromo picture of "A Quaint Little Couple."

In Search of Minerals.—Ponds and Ditches. Two of the capital series of popular scientific manuals issued by the Society for Promoting Christian Knowledge. In his discourse on minerals Mr. D. T. Ansted, F.R.S., condenses, *inter alia*, a vast amount of interesting information relative to precious stones; minerals of organic origin, useful non-metallic minerals, native metals, and metal-yielding minerals are also passed under review. The exposition of the wonders of Nature, as evidenced in the varied structure of the creatures found inhabiting ponds and ditches, has been judiciously entrusted to Dr. M. C. Cooke, author of the "Woodlands." His desire to bring the information which he has to impart vividly before his readers may be gathered from one illustration. Not content with noting Jurine's estimate that a female water-flea becomes in one year the progenitor of about four and a half thousands of millions, he enforces the lesson by calculating the hundreds of years which would be consumed in merely calculating this inconceivable number.

NINETEENTH CENTURY PIONEERS.

XV.—MRS. RANYARD.

THE initials "L. N. R." have been well known to the religious public for more than a quarter of a century as those under which the late Mrs. Ranyard sent forth to numberless readers such works as "The Book and its Story," "The Book and its Missions," "The Missing Link," "Stones Crying Out," "God's Message to Low London," "Life Work," "Nurses for the Needy," and "Fresh Leaves for 'the Book and its Story.'" The authoress wrote the first of these volumes at the request of the committee of the British and Foreign Bible Society, in whose operations she had taken a lively and practical interest from girlhood. She was led to commence, in a small and unpretending manner, the beneficent enterprise with which her name is indissolubly connected, by what she saw, somewhere about the year 1857, in a walk with a Christian minister through St. Giles's. The destitution, misery, and vice there witnessed strengthened a long-cherished desire to help these poor people—and especially the mothers—to help themselves. The conviction was borne in with undying force that the only effectual means was to bring the truth of God into personal contact with these wretched and forsaken ones by the agency of poor, but devout women, acting under the wise and loving supervision of Christian ladies. The idea was to bring the two classes together, with the Bible as a foundation; and this has been steadily maintained throughout. In the review of twenty-one years' labour, published in the *Missing Link Magazine* for December, 1878, Mrs. Ranyard wrote:—"Our Bible work has specially been a mission of women to women, with the message from the Master in our hands and on our lips—the only true preservative from trifling gossip, and bending down the boughs of that Tree of Life with womanly sympathy and kindly address to the particular wants of the individual spoken with." Again: "Our aim is to go down to the lowest and dirtiest, and to conduct for them small clothing clubs, without any bonus, and keep more than ever to our Bible work and teaching of the Word; above all, showing our poor friends how manifold are the ways in the mines of Bible truth."

Accordingly the work of what grew to be "The London Bible and Domestic Female Missions," commenced in 1858 with one Bible-woman in St. Giles, "Marian," who seemed to have been specially raised up and qualified to initiate the work among the denizens of that crowded and miserable neighbourhood, where the greater part of her own life had been spent. The story of her zeal, love, humility, and wisdom has often been told, and may be read in "The Missing Link" by those who are unacquainted with one of the most beautiful characters in modern Christian womanhood. A narration of this experimental work was given in "The Book and its Missions," and attracted the notice of an Irish lady, who sent a liberal contribution. Others followed; new agents were appointed, and thus the work grew. At the close of 1879 there were 161 Bible-women in and around London, 33 in Spain, Greece, Syria, and India; 70 nurses, 16 visiting "pioneers," and 2 matrons. All these are aided and supervised by 123 Bible lady superintendents, 41 nurse lady superintendents, 22 foreign lady superintendents, and 6 central voluntary workers. There are in the metropolis 175 districts in which the work about to be described is carried on. Last year's receipts, including those of a local nature, were £19,629. Of this sum the poor paid in instalments for Bibles, £1,283; for clothing, £3,500; and rent, board, &c., from inmates of the Dormitory, yielded £309. The gross receipts from the beginning have been £338,467, of which the poor have paid £23,086 for Bibles, and £95,935 for clothing, &c.

Thus it will be seen that considerably more than one third of the income has been derived from the very poor themselves for their own benefit. The mission has never been allowed to degenerate into an eleemosynary work, and its agents are not in any general sense almoners. The nurses render needed kindly assistance, but it is chiefly of the nature of personal service, just as the Bible-women, wherever opportunity serves, impart instruction in domestic economy. But the main idea is always kept prominently in view of bringing the Bible itself into close contact with the people. It speaks volumes for the wisdom and administrative capacity of Mrs. Ranyard that, with an entire absence of stiffness and mere routine, the work was so organised and carried on; readily adapting itself under the founder's holy influence to every exigency that arose, and branching forth into collateral kinds of labour as these were required. Each Bible-woman canvasses two days in the week for the sale of Bibles, receiving small instalments in payment. The copies sold last year were 9,874, at a cost of £1,283; and there were at the close of the year 5,811 subscribers on the books. The Bible-woman also endeavours in her visits to instil lessons of temperance, thrift, cleanliness, and household management. She also cuts out garments and shows how to make them, and invites attendance at the weekly mothers' meetings. At these the first hour is devoted to the clothing clubs, into which the women pay by instalments. Then the lady superintendent reads a portion of Scripture, and explains it, and the women come to understand that she is their friend, taking great interest in their temporal and spiritual welfare. These meetings are eagerly looked forward to, and it is gratifying to know that amidst the frequent fluctuations of residence among the London poor, the mothers seek out similar gatherings to those which they have been accustomed to attend.

Mrs. Ranyard speedily found that the Bible-women were brought into close contact with physical misery, arising partly from want and partly from ignorance, and that they had to encounter many sad cases of illness. About twelve years ago the first Bible-nurse was engaged to supplement the efforts of the other labourers. Entrance was kindly given at various London hospitals, where these women might receive some measure of training. Funds were supplied for salaries and expenses, and the need was felt to be so great that the number had increased last year to seventy. The rate of payment which these devoted women receive is only 15s. weekly, and the Bible-women have 12s. 6d. With such care have both classes of agents been selected and trained, that failures and defections are very rare. The custom is to send out a novice in each department with an experienced worker, who gradually initiates her into the duties. There are now in the field eleven "Bible pioneers" and six "nurse pioneers," experienced and trusted women, some of whom have been ten or fifteen years in the mission. As there have not been enough lady superintendents, it became needful to provide substitutes to a certain extent; and, therefore, Mrs. Ranyard selected from among her Bible-women such as she could especially trust and train to supervise the work of others, and especially to initiate and direct those who are newly engaged. The "nurse pioneers" have had larger experience among the sick, and they visit all the other nurses periodically, whether these are under lady superintendents are not, so as to be able to report to the directress at the head office. Thus, without the existence of mere routine and red-tape, there is systematic and business-like care in the proper carrying out of necessary details, with regular meetings for prayer and conference.

The Bible nurse could tell many strange stories of the haunts she visits. She goes to crowded lodging-houses, thieves' dens, and underground cellars, scarcely fit for human habitation, to tiny attics, with their vistas of chimneys, and finds her way into courts where entrance is gained by none besides. *The Missing Link Magazine*, published monthly, contains many beautiful and touching instances of the kind of work done by these ministering angels in womanly form. In the December number we read:—"The nurse can often seize the opportunity denied to others of pointing the sinner to the Saviour, and of showing, by word and example, that He still cares for the lost and erring. They have been the means of bringing many who were utterly despairing in the crush and hurry of this great city, to the knowledge of the love of God; and we would that those surrounded with the comforts and culture of luxurious homes could hear the deep thanksgiving of these rescued ones for the blessing of the nurse who goes about doing good to both body and

soul." Last year 6,565 poor patients received 114,633 visits. The relief given in clothing, food, linen, bedding, medical comforts, and money, amounted during that time to £567; so that it cannot be said to pauperise the recipients. The object is rather to foster self-help by showing them what to do, while at the same time the nurses do not shrink from the discharge of most menial offices and from caring for the most repulsive cases. Many of the incidents recorded in the magazine are noble instances of saintly heroism, a perusal of which would do our readers good.

One other branch of the mission remains to be noticed. A necessity had long been felt of suitable training for young girls desirous of entering domestic service, but who were unable to find situations on account of their miserable homes and surroundings, and their ignorance and incapacity. Mrs. Ranyard was moved to commence this work in October, 1872, her object being to train "good old-fashioned domestics" under a suitable matron. Since that time 225 girls have been received into the Dormitory in Parker-street, Little Queen-street, the greater number of whom have been placed in suitable situations, and have turned out well. Those who remain more than a year where they are placed, receive a reference Bible and half-a-crown, and they come to regard the training home and the matron with much affection. This is one illustration among many that might be given of the magnetic influence exercised by Mrs. Ranyard upon her faithful subordinate workers, who caught her spirit and transmitted it to others. Nothing exemplified this more clearly than the manner in which all of them devoted themselves with increased zeal and loyalty, if that were possible, to the enterprise after its founder was called to her rest and her reward in February, 1879. It is gratifying to know that the mission is being conducted on precisely the same lines of faith, prayer, and large-hearted charity which Mrs. Ranyard laid down. She was always most solicitous to guard against its becoming sectarian, and she gladly welcomed the sympathy and help, both personal and pecuniary, of Christians of all denominations. During her lifetime much of the work was carried on within her house at Hunter-street, though part of it had to be done elsewhere. In August last some generous friends took an opportunity to secure the lease of No. 2, Adelphi-terrace, and to furnish it without cost to the general funds. At this central spot the work is now carried on, under the superintendence of Mrs. H. Selfe Leonard, the niece of Mrs. Ranyard, with whom she was intimately associated for several years, and whose mantle has fallen upon a successor in every way worthy and suitable.

In giving to Mrs. Ranyard a place among "Nineteenth Century Pioneers," it is unavoidable that the personality of the worker is to a large extent absorbed in the work itself. We are assured that this was her own wish. She shrank from the glare and heat of mere publicity. To the many she was simply "L. N. R." even after her name came to be generally identified with the movement which she initiated and developed with such marvellous success. It was indeed her honour to discover what had long been a "missing link," and most skilfully and patiently did she labour to restore the connection. The visible and tangible results can be tabulated, and we have already presented some of the figures; but there are unseen, yet real and abiding, results that cannot be thus set forth. An approximate idea may be formed on the supposition that the work itself were arrested or suffered to fall. Had it been of mere human devising it would not have endured so long, and certainly it would have been placed in jeopardy on the removal of its originator. It is a noble testimony to sanctified common sense and to Mrs. Ranyard's judicious zeal that there was no check or suspension when the hand that had so long guided the movement lay quiet in death. The benificent agency goes on, and will continue to supply an urgent need so long as Christian zeal and liberality abide. Many of the first helpers and supporters have been called home, and a new generation is rising, upon whom the burden of responsibility and the joy of privilege will have to rest. They are earnestly recommended to become conversant with the details of Mrs. Ranyard's life-work, so that they may feel urged to carry it on in her devoted spirit.

ECCLESIASTICAL REFORMS IN BELGIUM.—The Brussels correspondent of the *Pall Mall Gazette* writes:—"Now that the rupture between the Belgian Government and the Papal See is complete, certain legislative measures relative to the clergy will be demanded again. The principal of these are the abolition of the exemption of the theological students from military service, and the reduction of the salaries paid by the State to the clergy, which were considerably increased by the Liberal Ministry in 1864. As the clergy refuse to do one of their most important duties—to give religious instruction in the public schools—they could certainly not complain of the latter measure. Another measure has been demanded for a long time in the interest of the lower clergy themselves. The salaries of the Catholic clergy of every diocese have been hitherto paid through the Bishop. This rendered the clergy totally dependent on the Bishop, and enabled him also to leave many even important parishes in the hands of simple curates, and to apply the money paid as salaries for parish priests to other purposes. If every clergyman having a right to a salary were to receive it in person at the Government office, as the other Government officials do, the State would have the security that the money paid by it is employed for the purpose for which it was voted, and the clergy would be protected in their interests, and rendered more independent."

THE INTERMEDIATE EDUCATION ACT.—The second annual examination under the Intermediate Education Act in Ireland commenced on Wednesday in the several centres appointed throughout the country by the Commission, some of the centres including Dublin. Great dissatisfaction was justly expressed by Protestants at the selection of convent schools as places for holding the examinations for girls, and several of the parents have refused to send their children, although they had paid the fees, and they protest against the arrangement as a violation of the unsectarian principle of the Act.—*Record.*

CLERICAL HEADSHIPS AND FELLOWSHIPS IN THE UNIVERSITIES.

WE have pleasure in publishing the following influential memorial in favour of the abolition of Clerical Headships and Fellowships in the Universities of Oxford and Cambridge. As will be seen, it is signed by about 800 gentlemen, comprising some of the most eminent members of the two Universities and of other seats of learning, professors of colleges, and men distinguished in education, literature, science, and other walks of life:—

TO THE RIGHT HON. W. E. GLADSTONE, M.P.,

FIRST LORD OF THE TREASURY, ETC.

We, the undersigned, beg to express an earnest hope that Her Majesty's Government will afford their support to the following resolution, which will be submitted to the House of Commons by Mr. Roundell, on the 9th of July:—

"That this House, while fully recognising the obligation to make provision for the due fulfilment of the requisitions of sections five and six of 'The Universities Tests Act, 1871' (relating to religious instruction and to morning and evening prayer in colleges), deems it inexpedient that, save in the case of the Deanery of Christchurch, any clerical restriction shall remain, or be, attached to any headship or fellowship in any college of the Universities of Oxford and Cambridge."

And that they will also support the following addition to such resolution, to be proposed by Mr. Bryce:—

"Or to the professorships of Hebrew and Ecclesiastical History in the University of Oxford, and the professorship of Hebrew in the University of Cambridge."

When the Universities Tests Abolition Bill of 1871 was before Parliament, it was only by small majorities that proposals for the abolition of clerical headships and fellowships were rejected, one reason assigned for the opposition of the then Government to the proposal being that a Commission would probably be appointed to examine the whole question of the tenure of fellowships and college offices. When, in 1877, the Bill for the appointment of Commissioners, with power to make statutes for the Universities of Oxford and Cambridge, and the colleges therein, was brought in (by the Conservative Government), clauses providing for the abolition of clerical restrictions were rejected by the small majorities of nine and twenty-two, notwithstanding the opposition of the Government, with its normally large majority.

At the present time it is believed that in some of the colleges the strong representations of the college authorities have induced the Commissioners to virtually assent to the abolition of the restriction in the case of both the headship and the fellowships. It is, however, understood that in other colleges the clerical headship will be retained, and that there will be a reduction only in the number of the clerical fellowships.

The statutes have not yet been settled for the whole of the colleges, and none of the statutes will have force until they have been laid before Parliament. We are therefore desirous that, while the negotiations between the colleges and the Commissioners are still in progress, there should be an expression of opinion on the part of the newly-elected House of Commons that the principle of the Universities Tests Act of 1871 should be fully recognised by the Commissioners.

We are also of opinion that no sufficient reason can be advanced why the chairs of Hebrew and of Ecclesiastical History at Oxford, and of Hebrew at Cambridge, should be filled only by clergymen of the Church of England, or ministers of any religious body, and that, in the interest of learning, and even of religion, as well as on the ground of justice, these Professorships should be thrown open to laymen.

We desire to call your special attention to the fact, that Mr. Roundell's motion fully respects the compromise, in regard to religious instruction and worship in the colleges, upon which the Universities Tests Abolition Act was based; it being understood to be practicable to make provision for such instruction and worship without the retention of the existing system of clerical fellowships.

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JOHN CULLEY, Norwich.
W. H. DAKIN, Norwich.
CHARLES BIRD, B.A. (Lond.), Rochester, Head Master of Williamson's School.
EDWD. GRUBB, M.A. (Lond.), Sudbury.
ALEXR. SCOTT, B.A. (Lond.), S. Shields, Head Master of Oceans-road Board School.
WM. MARSHALL WATTS, D.Sc. (Lond.), Gigglewick Grammar School.
JOHN PUGH, B.A., Spring-hill, Holywell.
JAMES E. ODGERS, M.A., Bertram, Liverpool.
F. W. CLARKE, B.A., Frome.
PHILIP LE GROS, J.P., Frome.
JOSEPH TANNER, Frome.
THOS. HODGBIN, B.A. (Lond.), Newcastle-on-Tyne.
WM. DOUGLAS EDWARDS, LL.B. (Lond.), Chelsea.
W. J. RUSSELL, B.A. (Lond.), Grove-park School, Wrexham.
BENJ. GRAY, B.A. (Lond.), Blandford.
CHARLES POND, J.P., Blandford.
ARTHUR S. WESTON, B.A., Denbigh.
DAVID YOUNG, B.A. (Lond.), Golborne, Lancashire.
H. CHARLTON BASTIAN, M.A., M.D., F.R.S., Professor in London University.
ROBERT CAVEN, B.A. (Lond.), Leicester.
HENRY FRENCH, B.A. (Lond.), Taunton.
CALEB WRIGHT, J.P., Tyldesley.
ALFRED C. HADDON, B.A., Christ's College, Cambridge, Demonstrator of Comp. Anatomy.
E. V. ARNOLD, B.A., Trinity College, Cambridge.
ALEX. SCOTT, B.A., Trinity College, Cambridge.
J. G. FRASER, Cambridge, Fellow of Trinity College.
A. E. STEINTHALL, Trinity College, Cambridge.
A. R. FORSYTH, Trinity College, Cambridge.
R. A. HERMAN, Trinity College, Cambridge.
A. H. THOMPSON, Trinity College, Cambridge.
C. M. THOMPSON, B.A. (Camb.), B.Sc. (Lond.), Trinity College, Cambridge.
S. J. SMITH, M.A., Enfield.
WILLIAM THOMPSON, Kings Lynn, Mayor.
WILLIAM DALE, M.D., Kings Lynn.

The following petition was presented to the House of Commons on Monday night by Mr. Roundell:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Humble Petition of the undersigned resident graduates of the University of Oxford, sheweth:—

1. That by the Universities of Oxford and Cambridge Act, 1877, it was provided (section 17) that the Commissioners appointed under that Act might among other things make provision for altering and regulating the conditions of eligibility or appointment to any emolument or office held in or connected with any college.

2. That by the same Act it was further provided (section 59) that the said Commissioners should make provision as far as might appear to them requisite for the due fulfilment of the requisitions of Sections 5 and 6 of the Universities' Test Act, 1871 (relating to religious instruction and to morning and evening prayer in colleges).

3. That your petitioners are of opinion that it is desirable that all college offices and emoluments should as far as possible be conferred according to personal merit and fitness.

Your petitioners, therefore, pray that with respect to statutes to be made for colleges in Oxford by the University of Oxford Commissioners it may be provided that, subject to the requirements of the fifty-ninth section of the Universities of Oxford and Cambridge Act, 1877, Holy Orders shall not be imposed or continued as a condition of holding any college office or emolument.

And your petitioners will ever pray, &c.

The above petition has been signed by 131 resident graduates of the University of Oxford; consisting of six heads of colleges, fifteen professors, nineteen other tutors and lecturers, and seventy-two fellows of colleges. Half the Hebdomadal Council and of the University professors have signed, and more than half of the fellows and tutors of colleges.

RITUALISM AT BOURNEMOUTH.—Complaints having again been made to the Bishop of Winchester regarding the manner in which the services are conducted in St. Peter's Church, Bournemouth, his lordship has written to the vicar, the Rev. Prebendary Harland, suggesting that altar lights be dispensed with at Communion, that the "*Agnus Dei*" prayers after consecration be discontinued, that the consecrating priest kneel when receiving the sacrament, that black stoles only be worn, and that no water be mixed with the wine. The vicar has announced his intention of complying with the Bishop's request, although he regrets the necessity of making changes in the services.

A CONVERT TO ROMANISM.—It is reported that the Passionist Fathers have added another to their list of converts in the person of Mr. Santley, the famous baritone vocalist, who was received into the Roman Catholic Church some few days ago.

SERVICES AT FUNERALS.—The following is the reply sent by the Lord Chancellor to a clergyman who asked him whether, under the Burials Act, women could officiate at funerals:—"June 26, 1880.—Rev. Sir,—In reply to your letter, I have only to say that there is no provisions at all in the Burials Bill as to anyone 'officiating' at burials under the Bill, male or female; but that the friends of the deceased are left at liberty to be religious in their own way, whatever that may be, so long as they are professing Christians, or use any religious service of a Christian character, and so long as their proceedings are orderly, &c. No ministerial office or character in any person is required by the Bill.—I am, Rev. Sir, your obedient servant, SELBORNE."

THE BURIALS BILL.

Rev. BRYAN KING, vicar of Avebury, calls for 500 clergymen to sign a memorial pledging themselves "never to submit, except by force to alien ministrations in those consecrated grounds, with the custody of which we have been put in trust by the Church." He declares that the Bishops' "vow to 'banish and drive away all erroneous and strange doctrine' cannot be reconciled with the act of throwing open the consecrated heritage of their Lord to the profane ravings of any men, women, or children who may be selected by the friends of the deceased."

Rev. C. M. PRESTON, vicar of Warcop, thus explains the Burials Bill: "The Primates and half the Episcopal bench have surrendered our churchyards, and with them all that consecration really involves, that in Christ persons and things are sanctified to God's service for ever. When closely regarded, we see that the church really goes with the churchyard; the sacramental system, ordination, and confirmation, with the church. Nothing is holy, nothing consecrated." He asks, "Is the priesthood ready to act as accomplices by accepting the new state of things as Episcopal lips dulcetly put it? If not, let us at once express dissent by a well-considered protest, dealing plainly and shortly with the matter; let us read it in our churches, affix it to the church door, explain it to our people, and forward it when necessary. . . . The State can wrest the churchyards from us by force, let it do so; let us not betray our trusts by surrendering them." Not having sufficiently relieved his feelings in this not very temperately worded letter, he appends this postscript: "Let the clergy and faithful laity weigh well the evil manifest and latent in this Burials Bill, and the precedent it will be for other Bills dealing with doctrine, discipline, and ritual. With the exception of the P.W.R. [Public Worship Regulation] Act, no measure equally unprincipled, mischievous, and tyrannical, has been before a British Parliament since the time of Oliver Cromwell."

Rev. H. LEFROY BAKER, vicar of Wartnaby, writes:—"Whatever be the objections to the Burials Bill—and I am not going to stand up for it—I believe the Government intended to give liberty all round, and I think the Bill will practically have this effect, if the clergy be true to themselves. I submit that 'grievous crime,' if interpreted in the sense of the Church and in accordance with God's law, includes gross immorality. In her first Exhortation to Holy Communion the Church gives the following warning:—'If any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table.' Those who agree with the Apostles that 'we ought to obey God rather than men,' would, I should suppose, find no difficulty in the matter. When the Burials Bill passes (as I suppose it will), and opens the churchyards to Dissenters and silent interment, I shall explain its provisions from the pulpit to my people, and state that knowingly I will bury no Dissenter from the Church of England, nor say her Burial Office for a person who died impenitent in 'grievous crime.'"

Rev. T. W. CARR, rector of Barming, makes this suggestion: "Should the Bill ultimately treat later additions to churchyards with no more favour than at first proposed, why should not the old ground at least be fenced off again with an iron fence, so as to let the church stand on its original precinct?"

Canon TREVOR writes: "I have no doubt that the Bill extends to the use of the church as much as the churchyard. No distinction now exists between them, and none is made in the Bill. The civil right and the ecclesiastical conditions are the same in both. Both are parochial and both are consecrated. . . . The exclusion of a body from the church because of the religion of the survivors would be an inequality, nay, an indignity, without precedent or parallel. If there were any justification for it in the Bill, which I do not believe, it would be swept away in a whirlwind of universal and, I think, righteous indignation. Not to dwell on the lesser invidiousness of exposing Nonconformist services to the violence of the elements, while our own are sheltered under the roof of the church, I will only say that so impossible does the position appear to me that I long ago informed my diocesan I would never occupy it. When the churchyard is open I shall not be the person to close the church."

Dr. HODSON, rector of South Luffenham, writes:—"Talk of relief to the clergy! It is the relief of a change from being scourged with whips, to being scourged with scorpions. Of course we all have felt, from time to time, the painful mockery of having to read the Burial Service over notorious profligates or open enemies of the Church. But what was that compared with the hardship, soon to be tyrannically inflicted upon us, of being compelled to read it over those too bad for any sect of Dissenters to acknowledge, unless we can persuade the friends of the deceased to allow a 'second or third class' service at the grave? It would be cruel enough to impose upon the clergy the duty of passing a *post-mortem* judgment upon the character of their parishioners; but even that would be a trifle in comparison with being made subject to the caprices of the relatives, who would be tolerably certain to claim the more solemn service for the more immoral or irreligious character."

Rev. E. WHITE (Nonconformist), writing to the *Spectator*, says: "Why cannot English Churchmen agree to a service which all Christians would use, a service expressive of humble resignation, of faith in the redeeming mercy, of prayer for survivors when there are survivors to pray for, and of thankful belief in the great eternal future? Have we not enough to divide us in life, where we are daily vexed by the traditional results of the vile tempers of the English people 300 years ago, but we must carry these quarrels, handed down from the Tudor and Stuart reigns, to the borders of the grave? Will the bishops never say one reconciling word to bring the two halves of the Church militant a little nearer together? Is every jot and tittle of the Prayer-book to be fought for, like the dead body of Patroclus, while the mass of English workmen 'care as little for the dogmas of Christianity as the higher classes care for its precepts?' I have no special zeal for some of the ways of the Nonconformists; but truly the fetish-worship of many of the educated clergy of the 'National Church' almost drives one to question their sanity. . . . A few words not essential to the faith do not constitute a very serious sacrifice to make, when the object is, or should be, to unite in each locality Protestant Christians against middle-age superstition and stark-naked atheism."

"A Rural Dean," writing in the *Church Times*, observes: "Now that the Peers have given up the property of the Church to the parishioners without distinction, it is to be hoped that the clergy will for once take the popular side, and support any legislation that tends to give the labourer a chance of possessing a few acres in his own parish, like his neighbours in France and Belgium, in place of having to work all his life, at small wages, on the land of other people. Let the clergy also have the wisdom not to build any more churches to be handed over to the State, but let all Church buildings and burying-grounds henceforth be vested in trustees, as I see is now being done, as regards the latter, in the diocese of Lichfield."

A Westmoreland clergyman, writing with the signature "A Voice from Lakeland," offers this suggestion: "A constant and serious cause of offence between the minister and the people will arise in connection with the erection of headstones and tombstones, and the inscriptions to be placed upon them."

The *Church Review* understands that several gifts of ground in process of conveyance to the Ecclesiastical Commissioners for burial-grounds have been withdrawn by the owners on the ground that they do not wish to have their gifts confiscated by the Burials Bill.

The parish church of Abergele has just been re-opened after restoration, and, owing to the crowded state of the burial ground which surrounds it, an Order in Council was issued directing its immediate closing. Mr. Bamford-Hesketh, of Gwyrch Castle, a gentleman well known for his liberality as a donor of gifts to churches, is the owner of an adjacent plot of land, and it was deemed advisable, before taking further steps, in the first instance to make application to him for its acquisition. At a vestry meeting held on the 1st inst., the Vicar in the chair, a letter was read in which Mr. Hesketh announced his decision: "I certainly could not give or sell my piece of land near the churchyard to be subject to conditions and used in a manner certainly repugnant to my sense of justice and right. If the clause allowing exemption to the gifts of living donors had been passed, I should have been rejoiced to relieve the parish of its difficulty; but it is perhaps well that the schemes for confiscation are open and avowed, so that Churchmen may avoid adding to the spoils of political Nonconformists." The Government has met the difficulty by extending the time for closing the churchyard to Dec. 31st, in the present year.

John Bull says:—"The Church-rate gone, new schools and sanitary rates taxing their diminished means, Church expenses and Church schools clamouring for increased contributions, what has the Establishment to offer in exchange for the quiet resting-places of our dead? There is nothing but the endowment of the incumbent; often less than he would earn in any other profession, and in any case secure to present holders as a vested interest. When the churchyard under the parson's window is open to sectarian ministeries which he is bound to register, while all whom the sectaries reject are thrown upon him to bury with the Church's rites; when the Church (as it must do) follows the churchyard, and the Established clergyman is the only man in the parish without liberty of conscience, or choice of residence, he may well ask why he should struggle to hand on to a successor a yoke which has become intolerable to himself. We already see clergymen advocating Disestablishment because of the confusion introduced into the Ecclesiastical jurisdiction by the Public Worship Regulation Act. The Burials Bill will introduce confusion and heart-burnings into every rural churchyard. . . We wonder if their lordships [the bishops] think a seat in the House of Lords the palladium of the Establishment. We suspect that many a clergyman would gladly make the Dissenters a present of it, if they would accept it instead of his churchyard."

BURIAL AND MORTUARY FEES.—In some of the Yorkshire parishes exciting scenes are being enacted, owing to the fees demanded on behalf of the clergy, and which are declared to be without any legal authority. Mr. John Wilson, writing in the *Sheffield Independent*, thus decisively raises the question:—"To-day I have refused to pay fees at Heeley Church. Will either the Commissioners, the clergyman, or the Chancellor of the Diocese, try to enforce them? If so, they know where to find John Wilson." In the same paper there is a letter from Mr. Wilson on the general question. He remarks:—"In 1628 Sir Henry Spelman was appointed one of the Commissioners to inquire into 'Exacted Fees and Innovated Offices.' He says in the *De Sepultura*, 'that demanding fees for burial was contrary to the canons of the Church, and the customs of England.' And yet what do we find in practice? The exactions are demanded now with all the assurance of law and morality. . . . Hook believes that Brihtwald, Archbishop of Canterbury, who died in 731, to be the first instance of burial within the walls of an English church. Even the burials of holy men were at first only in the porches. By-and-bye the chancel was deemed more sacred. Hence Cuthbert obtained licence from the King that the Archbishops of Canterbury might be buried in the cathedral, and Langfranc was buried under the altar. According to Spelman's *Concillia*, 'Anciently none were admitted to be buried in the church but priests, and those that were of clear life and conversation.' But money soon prevailed. The people were taught, as Ayliffe says, 'That they could not be laid at rest without the help of the priest, and that this could not be obtained unless they were buried in holy ground.' Hence, he says, the bishops who consecrated the ground were wont to have a 'spell of fees' from the credulous laity. Here was the origin of mortuaries and fees for burial. The Leges Canuti, cap. 20 (Laws of Canute), according to Spelman, entitled parishioners to be buried without fees to the priest in churchyards, and persons could, by the custom of England, be buried in any common part of the church, paying the accustomed fee to the parson for breaking the soil, which, for the most part is 3s. 4d., and 6s. 8d. in the chancel. These are the same as those fixed by the Mortuary Act, except for the rich. Now, there is no mention of mortuaries in any of the Church Building Acts until Blandford's Act, 19 and 20 Vic., c. 104. I am informed by a correspondent in the diocese of Lincoln that a new clergyman in the parish says he can claim mortuaries. . . . After much reading and thought on the question of burial fees, I do not know a case where a clergyman ever substantiated any claim for one where it has been contested."

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The terms of the resolution which Sir T. Chambers will move in the House of Commons on the 27th inst. are as follows:—"That, in the opinion of this House, it is expedient that at the earliest possible moment marriage with a deceased wife's sister should be made legal."

Nonconformist Grammar School, Bishop's Stortford.

PRIZE DAY.

THE ANNUAL GATHERING of the PARENTS and FRIENDS of the above school will be held on WEDNESDAY, July 21st, 1880, at which EDWARD GRIMWADE, Esq., J.P. (Chairman of the Company), will preside; W. H. WILLS, Esq., M.P., will distribute the Prizes; Rev. ROBERT BRUCE, D.D. (of Huddersfield), will address the pupils and parents. Other ministers and gentlemen will take part in the proceedings. To commence at 12.30.

A Cold Collation will be provided in the spacious play room, at which Edwd. Grimwade, Esq., J.P., will preside.

As it is important to know the number of friends who will attend the Luncheon, tickets for the same should be obtained of the Local Secretary, Mr. A. Boardman, Bishop's Stortford, as early as possible.

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TO CORRESPONDENTS.

"A. C."—Like our correspondent, being "heartily sick of the whole Bradlaugh business," we think his letter too late. His views on the subject appear to us to be unsound, and should have been expressed a week or two ago. It would now be useless to combat them.

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THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, JULY 8, 1880.

GREECE AND TURKEY.

IF it were not quite too absurd to be possible, we should say that there was considerable chance of our seeing Greek and Turk again at war. Indeed, they are always in a state of suppressed belligerence, like the Englishman and the Spaniard in the great Elizabethan time; but there is a talk now of the mobilisation of a Turkish *corps d'armée*, and of corresponding measures of defiance on the part of the Greeks. It is very amazing; a bankrupt Empire, whose monarch cannot even pretend to pay his soldiers, and whose butcher and baker are in chronic revolt, and which, but for the interposition of Europe, would by this time have been ground to powder, assumes all the airs of a powerful and independent military monarchy, and talks about mobilising its troops and taking the field as if it were the simplest and easiest thing in the world. It is one of the mysteries of national life how States that have absolutely no money for any honest purpose, which are bankrupt in means and in credit, seem always able to find money for war. Where does it come from? Powder and shot cost money, and the clothing, the feeding, and the moving of soldiers cost money; some hard cash is needful for these purposes, and is always forthcoming, while there is not a coin in the Treasury even for the most necessary work in the time of peace. Turkey has again and again postponed reforms which had been solemnly promised because she had no money to carry them out. The gendarmerie is unorganised because there is no money to set it on foot; the needful officials for the superintendence of reforms cannot be appointed because their salaries cannot be paid out of an empty exchequer; and yet the moment that war with a foreign enemy is in the air, money, stores, ammunition, provisions, and all the appliances which are needful seem to be forthcoming, and the bankrupt struts and swaggers with all the self-importance and menace of a first-class military Power.

If Turkey is able to go to war, or even to talk of going to war, with Greece, we hope that Mr. GOSCHEN will press home the question why money has not been found, by this time, for the imperatively-needed reforms. No doubt such war as the Turks would carry on, in a measure, supports itself. Soldiers in rags and starved, let loose on a peasant population, manage, after a fashion, to support themselves, as we fear the poor Greeks would soon learn, in the event of the outbreak of hostilities. Indeed, for a SULTAN who can neither pay nor feed his troops, but who thinks himself bound to keep them under arms, a foreign war might be a real relief. But still ready-money must be forthcoming before the army could move; and if it is ready for so profitless a purpose as resisting the inevitable growth of the Greek kingdom, the question very naturally arises, and will need to be pressed home, Why cannot it be found for the far nobler purpose of establishing some decent Government in provinces which need only a little justice in their rulers to become again the garden of the world? There are warm friends of the Greek cause who hold that a war would be the very best thing for the Hellenic race; would bind them together; would strain and thereby develop their nobler energies; would provide healthy occupation for their exuberant talent and vivacity, and would lend a certain dignity to their larger national life when at length the victory was won. Now, there can be no doubt that, if we are to listen to the teachings of history, it is quite in the natural order of things that a people seeking this expansion and elevation of their national life should pass through the discipline of suffering and struggle on their way to it. That which comes easily is, as a rule, held lightly, and often as lightly lost; while that which comes as the fruit of toil and pain and sacrifice abides, and bears noble fruit. But in this case we hold that they are very short-sighted friends of Greece who contemplate with complacency the commencement of a martial struggle with an enemy like the Turk. Turkey at the last moment will die hard, and her death flurry will be perilous to weak States around. Greece would, we fear, find herself altogether overmatched in the conflict, and we should see the history of Austria and Italy repeated in a far darker form; we should see generous aspiration and noble endeavour crushed under the heel of brutal tyranny; while savage ferocity and fiendish fury harried and wasted at will. It is true that a check would be interposed before Greece was quite given over to the spoiler; but it would be for the best interests of Greece and of Europe that the check should be applied before passions become inflamed and martial frenzy gets excited; and, therefore, we hold that it is the duty of the Great Powers, as they have created the difficulty, to warn both Turkey and Greece that they can in no case be allowed to go to war.

The best thing that could happen would be for Turkey simply to rot out of Europe, if we may use the expression. It is beginning to be recognised on all hands that the Turkish Empire in Europe is in process of passing away. This, the real Eastern Question, is now coming palpably to the front. It seems to us that it would be in every way a bad thing for the Balkan Peninsula, and, in a measure, for the world, if anything were allowed to occur which the Turk could turn into an excuse for drawing the sword, and dying sword in hand. If Turkey is let alone, and hedged round by prohibitions to fight, she will die, as such base things ought to die, smothered in her own corruption. If an excuse is allowed for her to assume a fighting attitude, the whole East may easily for a time be in a blaze. It may be said that, if she is determined to fight, no one can hinder her. That is only very partially true. In the first place the Turkish Government has hitherto shown no spark of that heroism which would move a gallant nation in extremities to make one desperate struggle for life, before accepting the inevitable doom. At Stamboul everything seems to be mean, and base, and slavish. And in the second place, an emphatic word from united Europe would be sure to be obeyed. Fortunately, the position of Constantinople makes the English fleet the master of the situation; and if Mr. GLADSTONE's Government is driven to employ it, it will not be in vain theatrical manœuvres, such as made it the laughing stock of Europe under Lord SALISBURY's *régime*. Through the British fleet, Europe has the power of easily compelling obedience to her dictum, if she peremptorily forbids a war.

But there is another grave danger which needs to be carefully guarded against. All this fanfaronade about war may be simply a feint to secure large pecuniary advantages in the settlement. Such a proceeding would be in entire harmony with Turkish traditions and the spirit of Turkish diplomacy. The Great Powers, and especially England and France, will have to watch carefully, lest Greece should be sent forth on her new career burdened with a weight of debt which will seriously paralyse her development. The Turkish Government may think that if it threatens very loudly no price will be thought too large to buy its peaceful consent to the surrender. The price must be kept as small as is consistent with the barest justice, and every attempt of the Turkish Government to trade upon the power which it unquestionably possesses of making things very uncomfortable in the East must be sternly put down. Then, with extended territory, a moderate debt, and a healthy outlet for her exuberant intellectual activity, Hellas *fara da se*.

THE BRADLAUGH DIFFICULTY.

THE unexpectedly early termination of the debate on Mr. GLADSTONE's resolution in favour of admitting, without question, any members duly elected who claim to make affirmation of allegiance instead of taking the oath, showed clearly that the House, like the country at large, was heartily weary of the subject. The provision that any member so admitted shall be "subject to liability by statute" was no doubt necessary, to prevent the possibility of collision between the House and the Courts of law. The consequence, of course, is that the controversy is, for the present, transferred from the legislature to the judges. If the decision of the latter in the action against Mr. BRADLAUGH should be in his favour, a final step will have been taken in the emancipation of the House of Commons from theological tests. If, on the other hand, the decision should be adverse, the question will undoubtedly come back to the Legislature; for the issue having been distinctly raised under the auspices of a Liberal Government, public opinion will insist upon the removal of the last rag of religious inequality, at least, from the people's House. But if the question should come back, it will come at a more convenient time, in a broader form, and, it is to be hoped, under circumstances less likely to excite bitterness of personal feeling. This, perhaps, is the true defence of the Government against the charge of cowardice in declining at present to propose fresh legislation. It is not at all certain that any fresh legislation is necessary. But it *is* certain that, under present circumstances, the opportunity would be used by the Opposition for purposes of obstruction. On the whole, therefore, we cannot help thinking that Mr. GLADSTONE has been well advised in holding his hand until action is proved to be necessary.

There was, undoubtedly, some force in Sir STAFFORD NORTHCOTE's objections, to the effect that the PRIME MINISTER's proposal virtually rescinded the resolution passed on the 22nd of June. But whatever force such an objection might have, it resulted altogether from the imprudent eagerness with which the Leader of the Opposition had snatched an opportunity for a barren victory, which he very well knew could not be turned to account. While declining to bring the authority of the Government to bear on a question not fairly belonging to party issues, Mr. GLADSTONE had warned hon. members, by a reference to previous examples, that any attempt on the part of the House to restrict the choice of a constituency could only result in humiliation. All he could do for the House now was to disguise this humiliation in a form as decent and decorous as could be devised. In this he fairly succeeded. For, as ruled by the SPEAKER, the issue raised was substantially different from the previous one, and some members, whom we should scarcely like to accuse of blowing hot and cold with the same breath, were enabled to vote with Mr. GLADSTONE on Thursday night, though they had voted against him on the previous occasion.

The debate itself was not fruitful in any fresh arguments or new light thrown upon the question. Mr. GLADSTONE's speech was calm, indeed almost cold and businesslike, and the only other incidents worth mentioning were the speeches of Mr. PARNELL and Mr. HENRY

RICHARD. The former gentleman has shown of late some signs that even his irreconcilable antagonism to everything English has been a little touched and softened by the ungrudging earnestness with which the present Government is devoting itself to Irish questions. If we have spoken with some severity of the wild language occasionally used by him in political agitation, we are the more anxious to do justice to the thoroughly reasonable and manly attitude maintained by him in this BRADLAUGH episode. Mr. PARNELL had many temptations to take a different course. With the usual unsusceptibility of human nature to the great lesson of CHRIST, "As ye would that others should do unto you, do ye even it to them," the Irish Catholics, and perhaps the Presbyterians as well, seem to be passionately resolved upon excluding misbelievers or unbelievers from the rights once denied to themselves. If, therefore, Mr. PARNELL were solely guided in his Parliamentary conduct by the desire of pandering to the prejudices of his fellow-countrymen, he would undoubtedly have voted with Sir STAFFORD NORTHCOTE. Another circumstance which, to a weaker man, might have increased the force of temptation, is the dubious position in which his leadership of his party already stands. Like almost all Irish Liberals, he has a deep repugnance to the opinions usually associated with Mr. BRADLAUGH'S name; and his feelings are aggravated by the misinterpretations of his conduct, which are naturally prevalent amongst a bigoted population. That under these circumstances Mr. PARNELL should openly and decidedly support the constitutional right of the Northampton constituency is a circumstance which will surely suggest more kindly thoughts of him to many an English Liberal. Certainly no speech Mr. PARNELL ever made in the House of Commons did him so much credit as the few words in which he explained that his objection to Mr. BRADLAUGH'S doctrines "was not, to his mind, a sufficient reason why he should vote contrary to the law."

But Mr. RICHARD'S speech was valuable on wider grounds. It is impossible but that some excellent, though timid, people will believe that a step downwards has been taken towards national demoralisation by the admission of an avowed atheist to its legislature. Such people would do well to weigh carefully the thoughtful and feeling utterances of a man whose whole career has given him so much claim on the confidence of the religious public. He appealed to history to show that neither persecution nor exclusiveness had ever been of the slightest benefit to religion, and he insisted truly that he was voting for a great principle, "for which the Nonconformists had been contending for two hundred years, namely, that we have no right, as a condition of admitting a man to the enjoyment of his civil and political rights, to take into account at all his opinions on religion." But Mr. RICHARD made another point which has been singularly overlooked by some professedly zealous friends of religion during this paltry controversy. "Hon. gentlemen opposite," he said, "were most unwittingly becoming agents and missionaries of Mr. BRADLAUGH." There is sad and grievous truth in these words. No money that Mr. BRADLAUGH could have expended under the skilled advice of the best professors of the art of puffery, could have given him half so telling an advertisement as the rejection of Mr. LABOUCHERE'S resolution. If the circulation of the *Secular Review* has been suddenly increased, as we are assured, nearly sixfold, and if atheistic literature has been, during the last few weeks, sold rather by the ton than by the quire, this is a result which may fairly burden the consciences of those religious Liberals in Parliament whose needless fears for the truth led them either to withhold their votes or even to go into the Opposition lobby. We do not doubt that there are times when even the danger of advertising mental poison must be faced. But never ought its vendors to be put into the false position of martyrs for freedom of thought or constitutional right. If that mistake has been committed by Parliament in the present instance, it is in great measure owing to the ill-timed timidity of some good men, who, for once in their lives, showed a disposition which has ever been the favourite weapon of falsehood and superstition.

MATTHEW ARNOLD ON LIBERALISM.

MR. MATTHEW ARNOLD has taken once more to his old and familiar role of instructor to Englishmen in general, and to the middle classes and Liberals in particular. We all know how near the middle classes lie to his thoughts, how he deplores their want of culture and grace, how they offend against his sense of "sweet reasonableness," how desirous he is to lead them into better ways, and so help them to fulfil that higher destiny which, under his guidance, they might realise. Whether his mode of influencing them is likely to prove effectual is a question for him to determine. It must be assumed that his object is not merely to exhibit his own lofty superiority, but to help the improvement of the class in which he takes so benevolent an interest, and if so, we should be disposed to think that his method is not the wisest. Characterised briefly, it is "teaching by insult," and we have not yet met the disciples who are amenable to such treatment. No doubt in every class there are a certain number who fancy they prove their own superiority to those with whom they associate, by taking up the reproach against them, and hope that they themselves may be recognised as the children of culture if they range themselves on the side of its prophet, and echo his caustic criticisms. "ARNOLD is quite right," will be the cry of those who deem themselves the select few of the middle class, "our class is vulgar and common-place, with a narrow range of intellect and knowledge, stunted sense of beauty and dignity, low standard of social life and manners, and ignorance of its own deficiencies in respect of all these. For ourselves, we are wearied of this miserable Philistinism, and welcome the censor who will exhibit it in its own native ugliness." There will be no lack of such echoes, but they tell nothing as to the influence produced upon the class, which unquestionably needs improvement, but is certainly not likely to receive it from Mr. ARNOLD. For, in the anxiety to get up an indictment against them, he arraigns them on charges which do not apply to them at all. If, for example, there be any department of public affairs on which our middle classes have exercised but little influence, it has been foreign policy. In certain great crises they have been aroused, but, for the most part, our diplomacy has been carried on with little or no reference to mere popular opinion. Middle-class sentiment had, no doubt, much to do with the appeal to arbitration in the *Alabama* case, and still more recently with the emphatic condemnation pronounced upon the BEACONSFIELD policy. But to attribute to it any responsibility for our general relations to foreign states, is as unjust as absurd. When Mr. ARNOLD blames the middle class, or any other class, except the little knot of statesmen who have been wont to direct matters, for "such mortifications as those which befell us in the case of Prussia's dealings with Denmark, and of Russia's dealings with the Black Sea," he writes sheer nonsense. Whether there was any blame at all is open to very serious doubt. What England could have done for the defence of Denmark when LOUIS NAPOLEON declined to act, or why Lord GRANVILLE should have engaged in a further conflict to maintain a clause of a Treaty of which the wisest English statesmen disapproved from the first, is not apparent to us. If it were not irreverent to suspect that Mr. ARNOLD himself could ever have a taint of Philistinism, we should say that he was here under the influence of one of the narrowest of Philistine prejudices. But however this be, we fail to see why the middle classes should have either credit or discredit in the matter. Both transactions were regulated by those sovereigns and statesmen with whom alone wisdom dwells. But it serves our critic in his desire to make out a case against "the Englishman of the middle class, the Philistine with his likes and dislikes, his effusion and confusion, his hot fits and cold fits, his want of the dignity and of the steadfastness which comes from dignity, his want of ideas and of the steadfastness which comes from ideas," and as to the justice of the allegations it does not seem as if he cared.

If the middle class is to be benefitted, it must be by some one who has some sympathy with their views, who understands the difficulties against which they have to struggle, and who can also appreciate the services they have rendered and are rendering to the cause of true progress. Mr. ARNOLD himself admits that to the "instinct of expansion," which is in the class, we are mainly indebted for full political liberty and free-trade. "How far," he says, "it has followed its instinct for conduct, I will not now inquire;" the inquiry might lead us into a discussion of the whole condition of morals and religion in this nation. "However, we may certainly say, I think that in no country has the instinct for conduct been more followed than in our country; in few countries has it been followed so much." Translated out of Mr. ARNOLD'S individual dialect, this means that nowhere has religious principles been so strong a force as in England, and, as all the world knows, it is in the middle class that it has been specially powerful, and that among them the influence of Nonconformists chiefly prevails. If we take these admissions alone, the work of the middle class and the Nonconformists has been by no means contemptible. The atmosphere of freedom, which Mr. ARNOLD breathes, has been in no small degree created by them. He thinks that the Liberal statesmanship, which takes its colour mainly from them, has much to do, and in directions different from those in which it has hitherto moved; but the progress to which it has ministered is itself the earnest that, when once satisfied that other reforms are desirable, and lie within the sphere of Government, it will not hesitate to undertake them. The critic complains that so little has been done for secondary education, but the men who have so manfully grappled with the more difficult problem of primary teaching may surely be trusted to do what is expedient and right in the higher department. It may be true, also, as Mr. ARNOLD maintains, that "inequality in a society like ours inevitably materialises the upper class and vulgarises the middle class," and that Liberals are bound fairly to look this in the face, and to see in what way they can redress the evil. But it is not to be done by a clever sarcasm in an intellectual review, or even by an Act of Parliament passed in defiance of the vexatious obstruction by which modern Tories seek to prevent all progressive legislation. If it is to be accomplished at all, however, it is the party which has already secured liberty that is most likely to sweep away all legislative obstacles (and that is all which any political party can do) to equality.

But the vital difference between Mr. ARNOLD and the true Liberal is that he expects legislation to do what ought to be left to individual action. His chief grievance with the Nonconformists is that they will not put themselves under the control of the State and allow themselves to be included in general regulations for public worship. With characteristic charity he says, "Now we all know what the services of many of the Protestant Dissenters are; and that whereas the Burial Service of the Church may be compared, as I have said somewhere or other, to a reading from MILTON, so a burial service, such as pleases many of the Protestant Dissenters, may be likened to a reading from ELIZA COOK." We pass by the superb egotism which assumes that a comparison must be just because "I have said somewhere or other," and take no notice of the unworthy sneer at a poetess who has done some service in the world, though she is not to be classed in the first rank of poetic genius, to say nothing of being compared to the sublimity of MILTON. Only smiling at the strange conceit which introduces MILTON, of all men, a Puritan of the Puritans, into such an analogy, we maintain that, even if the justice of the illustration were admitted, it is better, on every account, that those who have this passionate admiration for ELIZA COOK should have readings from her works such as they approve, than have the most sublime extracts from MILTON forced upon them by Parliament. We deny the fairness of his representations; but we do not care to contest them. He may please himself with the idea that he is the true arbiter in matters both of taste and opinion, and that it is enough for him to assert that the "Puritan type of life exhibits a religion not true" to settle the matter once for all, and that when he suggests that civilisation may be retarded by the Burials Bill, "in so far as readings from ELIZA COOK are encouraged to produce themselves in public, and to pass themselves off as equivalent to readings from MILTON," there will be general agreement. But men will think for themselves after all, and we hold it infinitely better that they should. The educational processes of freedom may be slower, but they are more valuable and more permanent in their results. But Mr. ARNOLD seems afraid to trust liberty, and hence he is fond of assailing those whose one desire is that it should have its perfect work. The lesson which Liberalism needs most to be taught at this moment is toleration, and unfortunately this teacher of culture exhibits only intolerance, stooping to all sorts of wretched nicknames by which to discredit any party that is opposed to his view. If he will not take another method it would be well that he should try to secure a little novelty in the use of that to which he so obstinately clings. We are wearied of the old taunts, the old phrases, the old names, which have, in fact, become a mere cant.

The Berlin Conference for the settlement of the Greek frontier question is now a matter of history. Its conclusions, and, probably, its deliberations, were harmonious, and were brought to a close by the adoption of a Protocol, defining the results of its "mediation," which is to form the basis of a Collective Note from the Powers to be presented to the Porte and the Greek Cabinet respectively on the 16th inst. The Ambassadors brought their mission to an end by dining with the Russian Minister at Berlin, whose zeal for a united decision grew as the Conference proceeded. By the aid of experts, especially from Greece, the proposed frontier line, which corresponds with reports already recorded, was so accurately defined as to supersede the necessity of appointing a Delimitation Commission.

"What next—and next?" There is a sense of uneasiness in the chief European capitals, and excitement, as is customary at such crisis, in all the money markets. The belief is said to be general in official circles that the decision of the Conference will not be peacefully carried out, and that war between Turkey and Greece is inevitable. The SULTAN is "greatly enraged," the Turkish troops in the provinces coveted by Greece are being reinforced, and the Albanian chiefs, who are the mere tools of the Porte, are being subsidised and incited to action. Possibly in a week all may be changed, and the SULTAN, whose ideas are fitful, whose subjects are discontented, and whose treasury is empty, may think twice before he refuses a European demand which, as the *République Française* says, "would be equivalent to the dissolution of his Empire and to the forfeiture of power by his race." With all these sensational reports, it is rather odd to read that Mr. and Mrs. GOSCHEN dined with the SULTAN a few evenings ago in the most friendly manner! From Athens it is reported that the gift of the Berlin Conference must be accepted with proper spirit, and all necessary preparations are being made to put the army on a war footing. But the Greeks do not at present muster a force of more than 15,000, while the Turks can put 170,000 men in the field, many of them seasoned troops.

The SULTAN'S army has, and may have still more, occupation elsewhere—in Asia, where discontent as well as famine rages; in the border districts of Montenegro, where the Albanians may need help; and in the Balkans, where the project of annexing Eastern Roumelia to Bulgaria, in order to form one united kingdom, seems to be taking shape, and may be brought about before the Porte can intervene. But, without discussing eventualities as they appear through the political kaleidoscope, it is sad to think that the Turkish Empire and the peace of Europe apparently depend upon the whims of a half demented sovereign, whose power is in inverse proportion to his despotic claims, and whose momentous State decisions may be dictated by greedy Pachas, or even by pampered menials.

France is still disquieted by the amnesty difficulty and the expulsion of the Jesuits. In the Senate, on Saturday, when the Government Bill on the first of these questions was discussed, it was decided, by 143 to 138 votes, to except persons condemned for incendiarism or assassination. The amended Bill has since been under the consideration of a committee appointed by the Chamber, who have decided to report in favour of M. LABICHE'S alternative proposal—rejected by a majority of twelve in the Senate on Saturday—giving the Cabinet power to amnesty whom it pleased, but limiting the period assigned for the granting of pardons by the Government to the interval between the present date and the 14th inst, instead of fixing it at three months—the 14th being the *fête* day of the Republic. It is expected that, by M. GAMBETTA'S efforts, some compromise between the two Chambers will be amicably arranged.

French monarchical papers do not fail to contrast the leniency shown to the Communists with the severe treatment of the Jesuits, who have been dispersed throughout France, and their establishments closed, without any particular disturbance. The members of the order have acted under common instructions. Prior to the decree coming in force, their entire property had been transferred to civilians, mostly Legitimist nobles, who are now indicting the Prefects in the several localities for violation of domicile. The legality of the March decrees will thus be legally tested. Many magistrates have resigned rather than put the decrees in force. It is, however, abundantly clear that the Jesuits and the other non-authorised religious bodies are nowhere popular—the mass of the French people being unable to tolerate in their midst a teaching-corps who are the sworn enemies of free institutions.

Apart from the debate and division on Mr. GLADSTONE'S resolution in favour of admitting members by affirmation, and the quiet introduction of Mr. BRADLAUGH next day, the proceedings of Parliament have been of great interest. There is something shameless in the ingratitude of the Irish members, who kept the House of Commons and Mr. FORSTER sitting for twelve hours on Saturday in order to worry the Government into money concessions in respect to the Irish Relief Bill. On Monday these exacting politicians were, of course, silent, when Mr. GLADSTONE was pleading the cause of Irish tenants against harsh landlords in supporting the Compensation for Disturbance (Ireland) Bill, which provides a check upon the wholesale evictions. Evictions have been going on while the small tenants have been suffering from the destruction of their crops, and unless this power is temporarily diminished, says the PRIME MINISTER, 15,000 individuals would be ejected from their homes without hope and without remedy in the course of the present year. "And how was the remedy of eviction enforced? In one portion of Galway alone nearly 3,500 men had been employed in supporting the processes of law, and the processes were now being enforced, not by units of peace officers, nor by scores, but by hundreds of the constabulary, and we had now arrived at a state of things, however it be limited, which might be called local civil war." The Bill was supported by Lord HARTINGTON in a speech of great weight, but opposed by a number of English Liberal landlords, such as Colonel KINGSCOTE and Mr. BRAND, a son of the SPEAKER, as well as by some violent Tory members. In the division the second reading was carried by a majority of seventy-eight (295 to 217)—twenty-two Liberals voting with the minority, and about sixty being absent. There is little doubt that if the Bill is passed by the Commons, it will be thrown out by the Lords.

Another serious bone of contention is the Employers' Liability Bill, which many large employers of labour, aided by the ever-ready Tory Obstructionists, are trying to talk out of existence. On Tuesday these gentlemen were bent on referring the Bill to a Select Committee, with the view of getting rid of it, but they were defeated by the large majority of 259 to 130. An alternative to the liabilities imposed by the Bill is a scheme of insurance against accidents, which the Government are willing to consider. Mr. KNOWLES' suggestion is that employers should insure on condition that the workmen pay half the premium, and perhaps some definite proposal in that direction, acceptable alike to masters and men, may be elaborated before the Bill goes into committee.

The trial of election petitions, each occupying for the time being two judges, is nearly at an end. As our readers know, many members for small boroughs have been unseated for bribery or intimidation by their agents. Three of the seats thus vacant have been contested during the week. For Wallingford and Gravesend a Liberal succeeds a Liberal. Mr. RALLI has been returned by a larger majority than Mr. WREN, his predecessor, and Sir ROBERT PEEL signally failed as the Conservative candidate at Gravesend, Sir S. WATERLOW being returned by a much larger majority than Mr. BEVAN, the unseated member. On the other hand, the Conservatives have regained the seat for Buteshire in consequence of the great pressure brought to bear upon their tenants by the Duke of HAMILTON, the Marquis of BUTE, and other great landowners. To-day the electors of Plymouth will choose a successor to Sir S. BATES, whose lavish gifts won the seat from which he has been ejected. There is reason to hope that he will be replaced by a Liberal in the person of Sir GEORGE YOUNG.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

IF the first Session of the new Parliament should prove barren of work, the result may not fairly be attributed to lack of labour on the part of the working men of the House. The strain upon Ministers just now finds parallel only in the times of the Land Act or the Education Bill. From Thursday afternoon till midnight on Saturday the House was in Session, with only such bare intervals as were necessary for Ministers to go home, go to bed, and return after a hasty breakfast. If any adequate results were accomplished, this killing labour need not be deplored; but the results of the Herculean task are miserably small. It is true that on Thursday the House rescinded, by a decisive majority, the resolution arrived at during a momentary triumph of intolerance in the matter of Mr. Bradlaugh. But that is an affair which ought never to have reached proportions having an appreciable influence on the conduct of public business.

If the men who magnified Mr. Bradlaugh were not earlier convinced of their error, they surely must now feel that they made a mistake. On Friday, at two o'clock, the member for Northampton quietly took his seat, having made affirmation in the usual form. Since then he has as completely disappeared from the prominence lately held as if he were sunk to the bottom of the sea. This day last week he was the principal personage in Parliamentary politics. To-day he is an obscure private member, who comes and goes without attracting observation, and who, from his seat far below the gangway, shares the common risk of members who have prepared speeches and cannot "catch the Speaker's eye." Last night, for instance, Mr. Bradlaugh was up a dozen times endeavouring to speak; but it is one thing to catch the Speaker's eye as you stand on forbidden ground in the middle of the floor of the House, the centre of an infuriated throng, and quite another when sitting in your place as an ordinary member. A week ago Mr. Bradlaugh was, as he put it, one against 600. He is now one *of* the 600; and whilst the change cannot be gratifying to his thirst for notoriety, it must convey a useful lesson to people like Sir Drummond Wolff and Mr. Gorst—that is, if these gentlemen are capable of receiving a lesson.

This being got out of the way, the morning sitting of Friday was devoted to the Employers Liability Bill. It was again adjourned without any useful result. Several too-familiar speeches were made over again, but that was all. At the evening sitting the exhausted House collapsed at sight of Mr. Ashmead-Bartlett, with some vain motion about Eastern politics, but was counted out only to meet again on Saturday, when it remained in angry Session from noon till midnight. On Saturday some clauses of the Relief Bill were passed, a poor result for the time and labour devoted to the measure. The Irish members had, however, determined to "make a day of it," and they spared no interval even for dinner. The Government have, as was proved last night, drawn down upon themselves the suspicion and obloquy of many English members because of their earnest desire to do justice to Ireland. The return made by a few men representing a portion of Ireland was to worry Ministers, and exhaust the House by talking through the livelong day.

Mr. Biggar may have many good qualities, but eloquence is not numbered among his gifts. He can talk at great length, for the sufficient reason that he is not troubled with any scruples of grammar or any necessity for observing continuity of argument. Some time ago, he either made or borrowed a joke to the effect that the Distress Bill should be called a Bill for the relief of distressed landlords in Ireland. We have had the joke so repeatedly made, and its birth has lapsed into such remote antiquity, that one may be excused if he is not quite sure whether Mr. Biggar is its parent or only its guardian. However this be, the joke was trotted out again on Saturday, and stretched over the bare expanse of a speech nearly an hour long, in which Mr. Biggar, with provoking freshness, said over and over again things that the accustomed ear is weary of. When he was done, there were others to follow him, and so the game was kept up until Sunday morning was already half an hour old. This is the penalty English Ministers and a British Parliament pay for the endeavour to bestow practical assistance upon the unfortunate country through which Mr. Biggar, Mr. Parnell, and other friends of the Land League make procession and talk blatant and dangerous nonsense.

Last night saw the Compensation for Disturbances Bill carried by a majority of 78 in a House of 512 members. This is a substantial majority, and the result of the night's work might be hailed with satisfaction if the progress were real. But it is well known in the House that it is in a large measure simply apparent, and that the troubles of the Bill thus triumphantly carried have not yet commenced. Last night the Irish members were portentously silent, and when the division came, voted to a man for the Bill. They approve its principle, and, anxious to get the seal of the House put to it, refrained from prolonging the debate on the second reading. But they make no secret that when the Bill gets into committee they will appear upon the scene, and will endeavour, with the ease born of long practice, to wring fresh concessions from the Government. They will not get all they ask, and if Mr. Forster stands firm, they need not get anything, seeing that the Opposition would coalesce with Ministers to defeat the greed of the Parnellites. But they have elevated to a science the art of worrying the Ministry. There are times when, after sitting for hours, a Minister in charge of a Bill will make a considerable concession in order to advance it a stage. It is on this that the Irish Members count. They will put down twenty amendments in the hope of getting at least one accepted, using the other nineteen as levers to break down the resolution of the Ministry.

On the other side, the Conservative Opposition will commence *de novo* the battle in Commitee. They will make over again the speeches heard last night and on previous sittings, and will miss no opportunity of delaying the Bill. It will doubtless pass the Commons, and will almost as certainly be thrown out in the Lords. The interest displayed in its progress is testified to, night after night, by the appearance in the gallery of a throng of lords. These are waiting, only too eagerly, for the opportunity of clutching the Bill and tearing it to pieces. Hope in the Conservative camp rests on the belief, once grandly uttered by Mr. Gladstone, that "time is on their side." They hope so far to obstruct the Bill, that some time in August it may be abandoned for the simple reason that the Session has collapsed.

To-day the House has had a morning sitting, with intent to make progress with the Employers' Liability Bill. This is a measure which, perhaps, more than any other, Government are determined to carry. Mr. Gladstone and his colleagues have a certain regard for pledges, which, to the Opposition, is both astonishing and embarrassing. They understand well enough the necessity of occasionally giving pledges. Fulfilment is quite another thing, and may continually be put off for a more convenient season. It is this constitutional tendency that makes it difficult for them to realise the serious purpose of the Ministry. They thought a little obstruction, with the threat of more to come, would suffice to put an end to measures they hold obnoxious. This obstruction they have tried with great zeal. The subject of Employers' Liability is one that has been frequently debated in the House. It is a problem ever in the mind of practical legislators. It was formally brought before the last Parliament more than once, and the new Parliament has had on earlier stages of this Bill full opportunity for discussing it.

The stage reached this morning was the proposal to go into committee on the Bill. In the ordinary way this is a mere formality, agreement to the second reading carrying, as a matter of course, permission to go into committee. But the employers are up in arms against a Government that would rashly deal with a troublesome question. They reached out hands to each other across the floor of the House, and once more we have the increasingly familiar spectacle of a Govern-

ment Bill opposed from the Ministerial benches. Mr. Knowles found aid from men like Mr. Hussey Vivian and Sir Edward Watkin, and Conservatives were comforted by the report that a meeting of Liberals had been held, at which it was agreed to support the motion for a Select Committee. Mr. Chamberlain made it very clear that the Government had no intention of giving way, or agreeing to a step which practically meant the withdrawal of the Bill. This opposition was enforced by Mr. Gladstone, and then, somewhat unexpectedly, the debate collapsed, and, at the last practical moment, the House went to a division. The result was not very satisfactory to the malcontents—it appearing that the combination of masters on both sides could muster only 130 votes against 259. Thus the House, by a majority of two to one, agreed to back up the Government in their endeavours honestly and boldly to deal with this question.

To-night Mr. Trevelyan had a very fair House for the discussion of the condition of the active list of generals. Naturally all the generals and colonels, who form an important contingent of the House, were in their places, drawn up in battle array. It was a moving and pathetic picture which the member for the Border Burghs drew. A list crowded with aged men and an increasing tendency to stop the flow of promotion. A sense of official responsibility hampered Mr. Childers in his reply; but he made it sufficiently clear that his sympathies were with the reformer, and gave ground for hope that some day he might do for the Army what he has already accomplished for the Navy. With this assurance Mr. Trevelyan withdrew his motion, and Mr. Paget, proposing to take the weary House out on an excursion along High Roads, with a view to consider their means of maintenance, hon. members, with one accord, fled, and at twenty minutes past twelve the House was counted out.

THE BRADLAUGH CASE.

IN the House of Commons on Thursday, Mr. Gladstone moved that the orders of the day be postponed until the motion of which notice had been given on the Bradlaugh case had been disposed of.—Mr. Gorst having raised a technical question as to the resolution, the Speaker decided that it in no way infringed the rules of the House.—Mr. Gladstone proceeded to move his resolution:—"1. That every person returned as a member of this House who may claim to be a person for the time being by law permitted to make a solemn affirmation or declaration instead of taking an oath, shall henceforth (notwithstanding so much of the resolution adopted by this House on the 22nd day of June last as relates to affirmation) be permitted, without question, to make and subscribe a solemn affirmation in the form prescribed by 'The Parliamentary Oaths Act, 1866,' as altered by 'The Promissory Oaths Act, 1868,' subject to any liability by statute." At the close of a concise address—in which he declared that he could see no deliverance from the difficulty in which the House was placed by the method of committing to prison one day and releasing without apology the next, and controverted the notion that Mr. Bradlaugh had "thrust his opinions" on the House, having only replied to questions put to him by the Clerk—Mr. Gladstone said:—The foundation on which this resolution rests is this—it is not well that any person duly elected and tendering himself in terms of the Act to swear or affirm should be precluded from taking his place in this House, subject to the liabilities incumbent on him by statute, through any question put to him in behalf of the House. That is the simple issue. I detach it altogether from the specialities of Mr. Bradlaugh's opinions. There may be other opinions which might be elicited by persons in other circumstances—I care not what the opinions be—we stand on this, that where the law has laid down a rule, where the constituency have exercised their privilege, where their proceedings are unimpeachable in form and substance, and where the man whom they have chosen neither says nor does anything in this House of his own accord spontaneously deviating either to the right or left from the line pointed out by the Act of Parliament—we say that it is not well for the general interests of the country, it is not well for the interests or character of this House, that such a person, whatever his opinions, on presenting himself should be stopped on his road to his seat by the act of any person proceeding to question him on the part of the House. It is well that he should be left to be tried by the tribunals of his country, which have full means for conducting his trial, and which will acquit or condemn him according to law. (Cheers.)—Sir S. Northcote moved, as an amendment, that the House cannot agree to a resolution which rescinds virtually the resolution of June 22. If no question could be put to a man who claimed to affirm, then everybody might affirm; but, in truth, the resolution could only operate for Mr. Bradlaugh, and, therefore, it was a virtual rescinding of the resolution agreed to last week. Among other inconveniences of the proposed course, he pointed out that if Mr. Bradlaugh were sued for penalties the House might be involved in a privilege contest with the Courts of Law. "If the question must be dealt with at all," it must be by legislation.—In the discussion which followed Mr. P. J. Smith argued against any attempt to destroy the religious character of Parliament, and urged that a man who repudiated religion was unfit for the discharge of legislative functions.—Mr. Borlase denied that to maintain a man in his political rights implied any complicity with his views.—Mr. Corbet protested warmly on behalf of the religious people of Ireland against Mr. Bradlaugh's admission.—Mr. S. Hill insisted that the correct course was to declare the seat vacant.—Mr. Butt argued that where the law enjoined on a man the duty of taking an oath, it would not allow him to be stopped in taking it.—Mr. Parnell, while holding Mr. Bradlaugh's religious and social tenets to be abominable, and protesting that it was personally odious to him to vote for the resolution, argued that to exclude him would be to destroy the foundation of all civil and religious liberty.—Mr. Sullivan replied that Mr. Parnell's speech, like Mr. Gladstone's, was for the abolition of religious tests, and not appropriate to this motion. The Prime Minister, he pointed out, had not given a single precedent for the step which he proposed to take; and so far from it being for the relief of a class, as professed, the resolution was a surrender to an individual and his threats of violence. Since the "bauble" was removed at Cromwell's order no such outrage had been perpetrated on the liberties of the House as Mr. Gladstone's argument, that the only mode of preventing Mr. Bradlaugh making his way to the Mace every evening was to let him have his own way. Mr. Sullivan concluded an animated speech by declaring that the motion marked a turning-point in the history of the country, and that to carry it would be a triumph, not for religious liberty, but for unbelief and infidelity.

Mr. RICHARD: I should like to be allowed to make a few observations on the subject before the House, because, with the exception of my right hon. friend the Member for Birmingham, I think no Nonconformist has yet taken part in these discussions. I have listened to the speech of my hon. friend the Member for Meath (Mr. A. M. Sullivan) with great admiration for its eloquence, but with unspeakable astonishment at the principles it enunciated. Indeed, the hon. gentleman seems to base his objection to Mr. Bradlaugh's claims on no principle whatever. It is with him a mere question of number and time. (Cheers.) He appears to think that the admission of men to the enjoyment of their civil and political rights depends upon how many they are. Mr. Bradlaugh is only one man, therefore he must be rejected. But surely one man is as much entitled to justice as a hundred thousand men. (Cheers.) Then, says my hon. friend, you ought not to admit him at once. If he perseveres long enough, and knocks at the door of the house year after year, then my hon. friend will go himself and open the door to him. (Laughter and cheers.) Indeed, he carried this curious theory of keeping men waiting for their rights, so far that he seemed actually to justify the course taken by the Protestants of this country in shutting out so long his own fellow-religionists from this House. (Hear, hear.) But how can that which is wrong now become right six or seven years hence? There have been throughout this debate two questions constantly cropping up of very unequal significance and importance. One of them might be called formal and technical—that is, whether Mr. Bradlaugh was to be allowed to make an affirmation and so obtain his seat. That is a question of law and jurisdiction, the solution of which depends upon the construction of statutes, and the collation of precedents, with which I do not feel that I am particularly competent to deal. I have listened with considerable attention to the elaborate legal discussions which have been conducted with great ability by some of the most accomplished members of the profession. But I am ashamed to be obliged to confess, that as it has happened to me before after passing through a similar process, I found myself in a state of rather greater bewilderment at the end than I was at the beginning. (Laughter and cheers.) But, underlying this technical point, there is another which seems to me far more essential and important, which, as was pointed out by the right hon. gentleman the Prime Minister, has evidently taken possession of the minds of a large number of hon. gentlemen opposite—namely, this: whether Mr. Bradlaugh should be refused admission to this House because he is an avowed Atheist. No one will suspect me of having any sympathy with the views which Mr. Bradlaugh holds—(hear, hear)—and if I do not stigmatise them and those who hold them in the vehement language which has been sometimes used here, it is because, in the first place, I do not think it is quite a generous and manly thing for us to take advantage of our position in this House to hurl anathemas against any class of men, especially if they are not here to defend themselves—(cheers)—and secondly, because I do not believe that hurling anathemas ever does good, and is not, I am quite sure, the Christian method of dealing with the erring. (Cheers.) Indeed, the feelings with which I regard those who have been so unhappy as to persuade themselves into the dismal creed or no-creed ascribed to Mr. Bradlaugh are not feelings of hatred and hostility, but of infinite sadness and pity. For it seems to me there is no class of men on the face of the earth more deserving of our compassion than those who have lost all faith in God. (Hear, hear.) To me, to blot out that existence would be like blotting the sun out of the universe. But, much as we may deplore the existence of such men amongst us, in my opinion the right way of dealing with them is not the way of persecution; for, disguise it as you may, to deprive a man of his rights of citizenship, on account of his views on religion, is persecution. (Cheers.) It seems to me that hon. gentlemen opposite are falling back upon an old, and what I had hoped was an exploded, error in this country, that the cause of religion, and especially of the Christian religion, can be advantaged by being placed under the protection of penal laws. (Hear, hear.) It is an utter and fatal delusion which lay at the bottom of that system of religious persecution with all its unutterable horrors and atrocities, which, I venture to say, has done more to harden men's hearts against Christianity, and to bring reproach upon its great name, than all the writings and all the speeches of all the infidels that ever lived. (Loud cheers.) I said I had hoped this principle had fallen into final discredit amongst us. There was a time—and much of that time is within the memory of living men—when all official life in this country was regarded as the special preserve of members of the Established Church, and all sorts of test oaths and declarations were invented to bar the entrance within that sacred enclosure of all conscientious dissidents, the unconscientious finding it easy enough to get in. (Hear, hear.) But, by degrees, a more enlightened, and, as I believe, a more Christian, spirit prevailed, and relaxations were made, first, in favour of the Protestant Dissenters by the Toleration Act; then in favour of the Unitarians, who, in the first instance, were excluded from the benefits of the Toleration Act; then more fully in favour of the Nonconformists, by the repeal of the Test and Corporation Acts; then in favour of the Roman Catholics; then in favour of the members of the Society of Friends, and finally in favour of the Jews. At every one of these remissions, lamentations and demonstrations as loud and, no doubt, as sincere as those now used, were uttered by the political and ecclesiastical ancestors of hon. gentlemen opposite. (Cheers.) When the Nonconformists were struggling for the abolition of the Test and Corporation Acts, most reverend and right reverend prelates in the other House, and right hon. and hon. gentlemen in this House, were never weary of saying that those laws were the main bulwarks and supports of our excellent constitution in Church and State—I am quoting the exact words that were frequently used—and that to admit Dissenters to offices of State would seal the fate of both Church and State. When the Roman Catholics were contending for the removal of the disabilities under which they so long laboured, the country resounded with cries of alarm and distress from the same parties. I lately met with a quotation from a speech by Lord Eldon, who was the very incarnation of intolerance, delivered in 1829, the year when the Roman Catholic Disabilities Removal Bill was passed, and I ask the special attention to it of the Roman Catholic members of this House. "I know," he said, "that sooner or later this Bill will overturn the aristocracy and the monarchy." (Laughter and cheers.) He then quoted some extracts from speeches of Roman Catholics, and proceeded: "Even though you suppress the Roman Catholics who utter these seditious, treasonable, abominable, and detestable speeches, others will arise who will utter speeches more treasonable, more abominable, and more detestable." (Laughter and cheers.) Then he concluded, and I commend the words to my hon. friend the Member for Meath. "Believing this measure to be an abrogation of all those laws which I deem to be necessary to the safety of the Church, a violation of those laws which I deem to be necessary to the preservation of the Throne as of the Church, and as indispensable to the existence of the Lords and Commons of this realm, as that of the King and of our holy religion. I would rather cease to exist than, upon waking to-morrow morning, find that I had consented to a measure fraught with evils so imminent and deadly, and of which, if I had not solemnly expressed this my humble but firm conviction, I should have been acting the part of a traitor to my country, my sovereign, and my God." (Laughter and cheers.) And when the Jews were admitted to Parliament, many of us here can remember what solemn prognostications of evil were uttered. We were told that we had unchristianised the legislature and unchristianised the country. The hon. member for North Warwickshire, whose thorough honesty and sturdy consistency I entirely recognise and respect—(cheers)—in opposing the Bill introduced by Lord John Russell for the admission of the Jews, said, "He did not think it was advisable to have sitting in that House an individual who regarded our Redeemer as an impostor," and he predicted that as the admission of the Jews to the Legislature in France was the prelude to the destruction of the Monarchy, so it would be in this country. (Laughter and cheers.) Well, now, I appeal to honourable gentlemen opposite whether any of those evils, so lugubriously predicted as the result of relaxing the principle of religious exclusiveness, have come to pass? Has the State sustained any injury? Is it not true, on the contrary, that by broadening the foundation on which the content and loyalty of the people rested by admitting excluded classes to the privileges of the Constitution, you have added immensely to the stability of the State? (Hear, hear.) Has the Church suffered any damage? I am now speaking of the Church of England. So far otherwise that I believe, and I make the acknowledgment not grudgingly, but with my whole heart, that the Church of England as a religious institution, is at this moment more powerful, more effective for good, more full of spiritual life and activity, than at any period of her history. (Cheers.) And I will tell you why. When the Church found these outward secular props of exclusive privilege and ascendancy removed one after another from beneath her, she fell back more and more on the love and zeal, on the devotion and liberality of her own children, who have, on the whole, nobly honoured the confidence thus reposed in them. I will venture further to make this general remark, that in the proportion as the Church of England has ceased to be a persecuting Church has she become a prosperous Church, and if she could only be persuaded to shake herself free from the remaining fetters of State patronage and control, I believe her prosperity would still increase fourfold. (Cheers.) I believe that hon. gentlemen opposite are pursuing a most mistaken and mischievous course in this matter. I dare say they mean well; I am quite sure that some of them are moved by very sincere religious feeling, though even they, perhaps, are thankful to Providence that the opportunity of displaying their zeal for religion should coincide so happily with the opportunity of occasioning some embarrassment to a Liberal Government. (Laughter and applause.) But I have the strongest conviction that they are doing far more damage than service to the cause which, I have no doubt, is near to the hearts of many of them. For what are they doing? They are advertising Mr. Bradlaugh and his doctrines over the country and over the world. (Loud cheers.) They have raised him to a pinnacle if not of popularity, at least of notoriety, which makes him the observed of all observers. They are enabling him to pose, if such be his ambition, as a hero and a martyr before his own followers. Nay, they have done more. I don't know how other Members have fared. But within the last two or three weeks I have been deluged with pamphlets and papers containing extracts from the writings of Mr. Bradlaugh and his associates—the most offensive the compilers could find—and very offensive some of them are. (Hear, hear.) And these are, I suppose, scattered broadcast through the country; and thus hon. gentlemen opposite, most unwittingly and unintentionally, I am sure, but practically and in effect, are becoming the agents and missionaries of Mr. Bradlaugh. (Cheers.) I am told there is a great rush of demand for his publications, and I am quite certain of this, that there is no town or city in this country in which, if Mr. Bradlaugh were announced to speak, a room would be found large enough to hold the people who would flock to see and hear him. I formerly voted for the motion of the sitting Member for Northampton, and I shall now vote for the motion of the Prime Minister, without the slightest hesitation, and in doing so I am not voting for Mr. Bradlaugh—("Oh, oh," and Ministerial cheers)—I am voting for a great principle, for which the Nonconformists have been contending for 200 years; and if that be not the principle for which they have been contending, I don't know what it is—namely, this, that we have no right, as a condition of admitting a man to the enjoyment of his civil and political rights, to take into account his opinions on religion at all. (Loud cheers). For my part, I should be glad if the whole system of swearing in admitting members to this House could be dispensed with. (Hear, hear). To many of us it seems little better than a solemn farce, or rather a farce not at all solemn, but with a painful touch of profanity in it. No man who watched what was going on on the first day of the present Parliament, when hon. members were crowding and squeezing around the table laid out in the centre of the House and scrambling for the New Testaments that were

scattered upon it, amid jokes and good-humoured merriment—no man, I say, could have watched that scene and believed that what we were doing had anything about it of the solemnity of a religious act. (Hear, hear.) I disclaim utterly the idea of serving the cause of Christianity by any amount of swearing. ("Hear, hear," and a laugh.) I think I have more faith in the vitality of the Christian religion than some hon. gentlemen opposite. I believe its existence and prevalence in the world do not depend much upon anything that Courts or Parliaments or Governments might do or abstain from doing. If we look back to its past history we shall find that its earliest and noblest triumphs were achieved when it had all the Courts and Governments and Parliaments of the world against it. (Hear, hear.) The right hon. gentleman, the Member for the University of Dublin, in the very able and effective speech he delivered early in these discussions, said, referring to the Book which is the instrument of the oath, that he hoped it is a Book we all revere. Well, I hope so, too. But I venture to suggest to him and other hon. gentlemen that there is a better way of showing our reverence to that Book than by kissing its binding, and that by giving heed in our national life to its principles and precepts. (Cheers.) We are told that we ought to maintain our character as a Christian nation. But how can we become, or how can we remain, a Christian nation? Not by putting Christianity into an Act of Parliament. Not by formal acts of homage as a part of a public pageant. No! but by imbuing the national sentiment with a Christian spirit, by fashioning our public policy in accordance with Christian principles. What is the value of a formal acknowledgment made by the lip, or by certain acts of pompous ceremony, when all that may coexist with a policy which is in utter contempt of the essential principles of that very religion to which this elaborate outward reverence is rendered, with unequal and oppressive laws, with unjust wars, with restless and reckless aggression on the rights and territories of other nations, with a policy of ambitious selfishness and greed? If we would be a Christian Legislature, let us guide our deliberations by a Christian spirit, and fashion our policy according to a Christian standard, and by such means we shall do more to deserve and secure for ourselves that character than by all the oaths ever invented and imposed upon the unwilling consciences of mankind. (Loud cheers.)

Mr. M'Coan condemned the resolution as an attempt to force on the House the representative of infidelity in its most revolting form.—The Solicitor-General assured the House that by passing the resolution it would not give Mr. Bradlaugh any right which he did not already possess, and its chief recommendation was that it would relegate the question to the decision of a competent tribunal.—Sir R. Cross denied that, in refusing admission to Mr. Bradlaugh, there was any interference with the rights of a constituency, because all constituencies were bound to choose persons who were eligible. The resolution was a timid and cowardly way of meeting the difficulty, and would probably end by bringing the House into conflict with the Courts of Law.—General Burnaby, who spoke amid continued marks of impatience for a division, said that an eminent Moravian had written to him stating that the action being taken to introduce an avowed atheist into the House had not sanction or approval. He had also obtained the opinion of the Bishop of London on the matter, and that right rev. prelate said he certainly should not give his sanction to the attempt to force an avowed atheist upon Parliament. He had been anxious likewise to get the opinion of the Bishops of the Roman Catholic Church. He had therefore appealed to the Bishop of Ossory—(laughter)—who said that the people of Ireland were quite indignant at the attempt to install atheism in Parliament, adding that it was an old saying that the man who was not true to his God would not be true to his country. Next, what did the Bishop of Raphoe say? (Laughter.) He said that he had no sympathy with those members who supported Mr. Bradlaugh. The Archbishop of Dublin and the Bishop of Galway were opposed to the admission of an atheist into Parliament. His Holiness the Pope gave no sanction to such a proceeding. He went to the house of Mr. Spurgeon—(laughter)—who lived in his neighbourhood, to furnish him with his views on this question. Unfortunately, Mr. Spurgeon was not at home—(laughter)—but he had written to him expressing his regret that he was not at home at the time, and said he was opposed to the admission of atheists into Parliament. He had also consulted the Chief Rabbi—(great laughter and cries of "The Sultan!")—who said he did not deem it advisable to interfere with political questions—(laughter)—but he felt very strongly on this subject. (Laughter.) The Superior of the Greek Orthodox Church said he could not do otherwise than deeply deplore the admission of atheists into Parliament. An eminent Presbyterian deplored the election by an English constituency of an avowed atheist, although he did not think that religious belief should be made the condition of membership, and believed that Mr. Bradlaugh had a constitutional right to his seat. (Cheers from the Ministerial benches.) The Bishop of Peterborough had referred to the influence of religion upon a nation's life. The hon. and gallant member proceeded, amid loud and continued cries of "divide," to make some further remarks, which were wholly inaudible in the gallery.

Upon a division the numbers were:—For the resolution, 303; against, 249; majority, 54.

The announcement was received with loud cheers.

Mr. A. M. Sullivan then moved to amend the resolution by adding the words "provided always that this resolution shall be prospective, and not retrospective."

The House divided: For the amendment, 236; against it, 274; majority, 38.

Mr. Bradlaugh, who was standing at the bar, then came towards the table, but Mr. Gladstone rising, and saying he had to move a resolution, Mr. Bradlaugh withdrew. Mr. Gladstone then moved that the resolution just passed be a Standing Order of the House, which, after a few words from Lord Hay Scott, was agreed to.

The total number of members in the House of Commons on Friday morning when the division was taken on Mr. Gladstone's Resolution was 552, Speaker and tellers included. The majority (303) was made up of 252 English, 33 Scotch, and 18 Irish members; and the minority (249) of 194 English, 47 Irish, and 8 Scotch. Only four Liberals—the Hon. C. W. Fitzwilliam, Dr. Lyons, Mr. H. Villiers, and Sir Edward Watkin—voted in the minority, and no Conservative voted for the Resolution. The Earl of Bective and Mr. Percy Wyndham, who last week voted with Mr. Labouchere, were absent from Thursday night's division. On the other hand, two Liberals—the Hon. Charles Fitzwilliam and Sir Edward Watkin, who did not vote on the 22nd ult., went into the lobby with the Conservatives. The following Liberals, seventeen in number, who voted with the Conservatives on the 22nd June, took no part in the division: Mr. T. C. Agar-Robartes, Mr. Hamar Bass, Sir T. E. Colebrooke, Mr. Duckham, Mr. R. W. Duff, Mr. Findlater, Mr. F. W. Grafton, Mr. M. J. Guest, Mr. Thomas Lea, Mr. M'Lagan, Mr. Samuel Morley, Mr. W. Nicholson, Mr. John Pender, Mr. John Ramsay, Mr. J. N. Richardson, the Marquis of Stafford, and Mr. Arthur Pendaroes Vivian. The following Liberals, also seventeen in number, who voted with the Conservatives on the 22nd June, went into the lobby with the Government: Mr. H. G. Allen, the Hon. Rupert Carrington, Mr. John Corbett, Lord Douglas Gordon, Mr. J. G. C. Hamilton, Mr. Edward Heneage, Mr. W. Bulkeley Hughes, Mr. D. J. Jenkins, Mr. Leeman, Mr. E. F. Litton, Mr. C. F. Mackintosh, Mr. J. H. Maxwell, Mr. C. J. Monk, Mr. Ernest Noel, Sir Charles Reed, Mr. Hussey Vivian, and Mr. Edward Waugh. Fifteen Home Rulers supported Mr. Gladstone's Resolution, viz., Mr. Parnell, Mr. Biggar, Mr. Barry, Mr. Fay, Mr. Finigan, Mr. E. D. Gray, Mr. Justin M'Carthy, Mr. Metge, Major Nolan, Major O'Beirne, Mr. T. P. O'Connor, The O'Gorman Mahon, Mr. O'Kelly, Mr. O'Connor Power, and Mr. Whitworth. Twenty-five Irish Home Rulers and Liberals voted against the Government, including Mr. P. J. Smyth, Mr. O'Donnell, Mr. A. M. Sullivan, The O'Donoghue, Dr. Lyons, and Mr. Callan. Mr. Sullivan's subsequent proposal to deprive Mr. Gladstone's Resolution of its retrospective effect was rejected by 274 to 236. The following members who had previously voted in the majority now voted in the minority—Mr. W. S. Allen, Mr. C. F. Mackintosh, Mr. Justin M'Carthy, and Mr. Whitwell; and with them were Mr. M'Lagan and Mr. D. O'Connor, who abstained from voting in the previous division. Mr. S. Morley, who voted against Mr. Labouchere's resolution, absented himself from the divisions, but Sir Charles Reed, who also voted against Mr. Labouchere's motion, supported the Government. Twenty-eight members of the Government voted in the majority, and twenty-four gentlemen who had held office in the late Administration were in the minority.

In the House of Commons on Friday the Speaker took the chair shortly after two o'clock. Mr. Bradlaugh entered the House, and stood at the bar with Sir Sydney Waterlow, the newly-elected member for Gravesend. The latter hon. gentleman was escorted to the table in the usual manner. Mr. Bradlaugh followed alone, and, addressing Sir Erskine May, the Chief Clerk of the House, asked to be allowed to affirm under the terms of the Standing Order passed at the previous sitting. The affirmation of allegiance was then tendered and taken, after which Mr. Bradlaugh signed the Parliamentary roll, and was formally introduced to the Speaker, who extended his hand. Passing behind the chair, Mr. Bradlaugh proceeded to the third bench below the gangway at the Ministerial side of the House, where he was soon afterwards joined by Mr. Biggar and Mr. Labouchere.

ECCLESIASTICAL MISCELLANY.

THE BISHOP OF LIVERPOOL.—The ceremony of enthroning Dr. Ryle as Bishop of Liverpool took place on Thursday last. The procession, which assembled at the Town Hall, was led by the aldermen and city councillors, the Mayors of Warrington, Wigan, and Bootle, attired in their robes, and the Mayor of Liverpool's state carriage, containing his worship himself, Lord Sandon, M.P., and the High Sheriff. A number of clergymen came next, and following these the rural deans, canons, and other officials, the procession closing with the carriage containing the Bishop of Liverpool and the Archdeacon of Liverpool (the Venerable Archdeacon Jones), the latter of whom performed the ceremony of installation in the place of the Bishop of Chester. The sermon was preached by Dean Howson. Half the floor of the church was given up to clergymen of the diocese, all wearing their surplices, the other part of the edifice being occupied by the public. The return of the Bishop and party to the Town Hall was witnessed by large numbers of spectators, who cheered heartily. In the evening the Mayor of Liverpool gave a dinner at the Town Hall in celebration of the occasion. On the same evening a number of Nonconformists, principally belonging to the Wesleyan body, presented to the Bishop two volumes and an address, expressing appreciation of his kind words towards the Nonconformists. The *Church Times*, commenting on a recent speech of Bishop Ryle, remarks:—"He said that when he had accepted the Deanery of Salisbury he 'felt like a dog with his tail between his legs.' Here we have only a choice left us between two alternatives. Either he felt he had received a 'louder call' to Salisbury or he did not. If he did, how dared he confess that he felt humiliated at obeying the Divine will? If he did not, how dared he avow his intention of going whither he was not sent? He adds that though it took him a week to think about Salisbury, he made up his mind about Liverpool in five minutes—that is to say, he was ready to thrust himself, at a moment's notice, into the most difficult of all the sees—except, perhaps, London—simply because 'that wonderful statesman,' and that eminent Christian sage, the Earl of Beaconsfield, offered him the place."

PARLIAMENT AND CONVOCATION.—Mr. John H. Snowden has written to the *Times* to contradict a statement in a letter published by the Rev. W. H. Fremantle. He observes: "The Parliament of 1662 did not pass a resolution to the effect that it had a right to alter the proposals of Convocation, as Mr. Fremantle would have us believe, but that it had a right to debate them—a very different thing. The point was one of long-standing contention between Parliament and Convocation. Hallam ("Constitutional History," chap. 4) quotes a speech by Mr. Wentworth, in the House of Commons, 1575, relating a curious conversation on the subject between Archbishop Parker and himself, three years previously, on the passing of the Articles Bill, 13 Eliz., chap. 12. Convocation claimed that Parliament should, without consideration or debate, supply the necessary legal pains and penalties for the carrying into effect the Acts of Convocation which had received the sanction of the Crown. To this claim Parliament demurred. It declined so to legislate upon matters of which it could take no proper cognisance, and of which on debate it might disapprove. The liberty asserted was to refuse, if such was thought fit, the pains and penalties, not to alter rubrics, &c. What the Commons did in 1662 was this:—They agreed, without any consideration whatever of the revised Prayer-book, to attach it to the Act of Uniformity, and thereby to enforce its use by the civil power, and they protested their right of discussion by a resolution that 'the amendments made by Convocation, and sent down by the Lords to this House, might, by order of this House, have been debated.' See Kennet's Register."

TAKING THE SACRAMENT IN THE CHURCH OF ENGLAND.—At the Worship-street Police-court, London, on Saturday, George Blackhall, of 8, Victoria-buildings, Mark-street, Finsbury, was summoned to answer the complaint of the Rev. Henry Daniel Nihil, vicar, of having been guilty of riotous behaviour in the church of St. Michael, Mark-street, during Divine service. Complainant conducted his own case. According to the testimony of Rev. T. J. Puckrell, after he had "communicated" several others, the defendant presented himself, and witness repeated the words to him, and then handed him the "holy wafer." The defendant was about to take it in his fingers, when witness signified to him to put out his hand. The defendant did so, but then took the wafer in the finger of his other hand, and holding it up, exclaimed, "This is not bread!" It was said loud enough for witness to hear. Then he exclaimed, in a louder voice, "It is a blasphemous mass." He rose up, and took the wafer in his hands, and broke it, and flung one piece upon the floor. Mr. Palmer cross-examined the witness, who, in answer, said that the church was decidedly "High" Church. The wafer was a round thin wafer, and great reverence was attached to it when consecrated. Witness saw him break the wafer and throw down one part of it. What became of the other part he did not see. Witness picked up what was thrown down and put it on the altar. The defendant was fined in the full penalty of £5. The complainant said that if the defendant would give up the portion of wafer retained he would ask that the fine be remitted—a course Mr. Bushby consented to take. The defendant, however, refused, adding emphatically, "Never." The judgment accordingly stood, the fine being recoverable by distress.

SEQUESTRATION OF THE LIVING OF ST. ALBAN'S, HOLBORN.—On Sunday the Bishop of London took the first step to put in force the sentence of sequestration against Mr. Mackonochie by the publication of the sentence on the doors of the church. Shortly before 10 a.m., Mr. Thomas, from the office of Mr. Lee, the Diocesan Registrar, appeared with the legal parchment document, reciting the sentence, and appointing Mr. Lee to receive the emoluments of, and provide for, the performance of Divine service in the church of St. Alban's, Holborn. He affixed this and a copy of it to the door of the church in the presence of a witness who accompanied him. When the two documents had been nailed up several minutes, Mr. C. Powell, sidesman at St. Alban's, came to the door, and, seeing the notices, inquired of the Registrar's clerk whether he wished to see Mr. Mackonochie. The clerk said, "No; unless Mr. Mackonochie wishes to see me." Some one connected with the church then requested Mr. Thomas to at once leave a place—the flagging outside the church—which was private property, and that gentleman said, "I will go into a place which is not private, but is public property," and immediately crossed the threshold of the porch and entered the church. He added that he wished to perform his duty in the quietest possible manner. As soon as Mr. Thomas had left the door, several boys rushed up the passage. One of them cried out, "May we pull it down, sir?" to which a voice from the porch answered, "You can if you like." In another instant both documents were upon the ground, and the lads ran off, an attempt by a bystander to catch one being prevented by two or three onlookers. Mr. Thomas picked up the parchment and proceeded into the church to fold it up, when a young member of the congregation tore it from his hand, shouting that he "would not have the house of God desecrated." Mr. Thomas adroitly recovered the document, but was promptly ejected from the church, as was another gentleman who remonstrated with the small crowd of Ritualists. Some excitement prevailed, as the youth who had before assaulted Mr. Thomas declared "if they went in again he would put them out again," and further threatened "to fetch half-a-dozen medical students up to clear the place." A policeman appearing on the scene, the hustling ceased, and Mr. Thomas quietly left the neighbourhood. The documents were on the church door about twenty minutes. The churchwarden, Mr. H. S. Warr, was present during part of the time. A few minutes afterwards Divine service commenced, and Mr. Mackonochie preached from Romans, chapter 6, verse 3, but no reference was made to the proceedings that had taken place.

THE EDUCATION ACT.—An important supplement to the Education Acts was introduced into the House of Lords on Monday by Lord Spencer, and read a second time without opposition. The importance of the measure may be judged from the fact that it affects the education and employment of some six millions of children in the rural districts. The Education Act of 1876 left the framing of by-laws as to half-timers, and exemption from attendance at school after passing certain standards, to local machinery of a somewhat clumsy and expensive kind. Before the School Attendance Committees could make by-laws on these points they had to receive a requisition from the parish, and a very large proportion of parishes have let the matter slip and done nothing. Lord Spencer proposes to enable the Committees to dispense with this requisition; and, further, if they do not frame by-laws before the close of the present year, that the Education Department should issue by-laws for them. Lord Spencer's Bill also proposes to regulate certain matters in which there has been collision between the Education Acts and the Factory and Workshop Acts, but the main object of the Bill is to prevent the Education Act of 1870 from becoming a dead letter in parishes where its recommendations have been neglected by the local authorities. Without some such amendment as is now introduced, the Act, which comes into operation with full stringency in 1881, must have been disregarded in these parishes, or it would have been legally impossible for children to get half-time employment before the age of fourteen. Lord Spencer's Bill is a most useful measure, and the Opposition have acted with praiseworthy consistency in assenting to it.—*Pall Mall Gazette.*

A SCHOOL DIFFICULTY.—Some time ago the daughter of a Nonconformist mechanic in Lymington was expelled from the National School there because her parents would not allow her to take part in sweeping out the schoolroom. The matter was referred to the Education Department; and the reply received from that body is to the effect that their lordships think it desirable that every possible opportunity should be taken in school to give children the advantage of becoming acquainted with ordinary household work, but the other leading advantages of the school cannot be withheld from the child because her parents refuse to allow her to perform such work as sweeping the school. This decision of their lordships, it is understood, necessitates the re-admission of the girl in question to the school.

HACKNEY COLLEGE.

THE seventy-seventh annual meeting of Hackney College was held at Lower Clapton Congregational Chapel on Tuesday, the 29th of June, under the presidency of Sir Thos. Chambers, M.P., the Recorder of London. The meeting having been opened with singing and prayer,

Mr. CHARLES H. HICKLING, one of the students, read an abridgment of his "Homes's Jubilee Prize Essay" on the subject of "The Duty of the Church to the Unconverted." Of this production the following is the concluding portion:—That the universal, the true Catholic Church, has a duty to the unchristian world, may be read between the very lines describing her own rise and progress. Performing this duty is inseparably connected with her continuance. Her members are daily being called to the upper abode—that "house not made with hands, eternal in the heavens." The strength of her present body is reinforced by those who as yet are outside her pale. For her own sake, believing her existence to be a bulwark of righteousness in the earth, for her life, she must go out to the unconverted and bring them to God. Viewed from a Divine standpoint, her duty is still more manifest. She has in trust the water of life for quenching the thirst of sin, parchedness. By Divine appointment she is a channel for the conveyance of spiritual streams flowing from beneath the throne of God. But in the duty of the Church is comprehended individual obligation. The duty of the Church, indeed, is constituted by the responsibility of her every member. Ours is to work, and leave results with God. Intelligent and tender contact with refined circles and coarse crowds is challenged from us as philanthropists and Christians. To accomplish this, internal purity must be maintained. Where consistency does not reign, where some wolves have contrived to enter the fold in sheep's clothing, no vigorous effort can be put forth. The force which, united, is irresistible, divided against itself is paralysed and impotent. Let there be little jealous strife and much holy emulation. Let all act upon the belief that "union is strength"—union, at least, of effort. Let the children of earth and those afar off be brought in to the Father, that He may place His hands upon them and bless them with the riches of life everlasting. The work is stupendous, but the results are glorious. For is not success assured? It is God's work, this world-wide evangelisation. If, then, "God be for us, who can be against us?" Future success is fully assured. But success is not only future; it is past. Hovering about the Church are the spirits of those who were "faithful unto death." Success is not only promised, it is partly achieved; it is present. We who glorify God to-day have been nurtured by our spiritual predecessors. The past is here in rich memory and glorious achievement. The future is here in the present, big with all that, by the grace of God, the Church possesses and is able to do. Our symbol is not the cypress but the palm. Where the "shadow of the cross" falls, there springs up the palm. Where Christ the Lord comes, inevitably following is the victory of faith. The time hastens on when the millions of earth shall rise in the light of God, and seizing the harp of thanksgiving, shall join in the chorus that will be responded to by the heavenly host. "One Lord, one faith, one baptism, one God and Father of us all," to whom be glory and dominion and majesty and blessing for ever and ever.

The Rev. JOHN NUNN, one of the secretaries of the college, read the annual report, which stated that the number of students at the commencement of the sesson was twenty-four, of whom six were probationers, one having been sent by the directors of the London Missionary Society. The average number of students, however, had not exceeded twenty-two. Only twenty of the students had lived in the college, the others having resided without expense to themselves at suitable houses. The committee were ready to increase the number of outdoor students to six or eight, making twenty-six or twenty-eight students in all, the committee believing that the friends of colleges would gladly meet any increase of expenditure so incurred. The settlements since the last annual meeting had been unusually numerous. The proficiency of the students was tested by written examinations at various times during the session and by an oral examination at its close. In the theological department the tutor reported that the students had entered into their studies with very marked and interested attention. This department, with the exception of Hebrew translation and Old Testament exegesis, was under the charge of the Rev. Prof. McAll. The Rev. Clement Clemance, one of the examiners in Mr. McAll's department, reported that the evidence which the students gave of clear and strong conviction, orderly arrangement of thought, and force of expression, afforded ground for much thankfulness that such men were preparing to serve the Church of our Lord Jesus Christ. There had been six competitors for Homes's Jubilee Prize this year. The subject of the essay for which the prize was given was "The Duty of the Church to the Unconverted." The first prize of £20 was obtained by Mr. C. H. Hickling, and the second prize of £10 by Mr. C. R. Fisher. The session had included forty Sundays. Fourteen students on the average had been engaged in preaching each Sunday, and the number of services conducted had been 1,100, in addition to a few on week-evenings. Two legacies had been received during the year, one for £100 and one for £1,000, the latter having been left by the late Mrs. Elizabeth Gill, of Lee, widow of the Rev. William Gill, who had been a warm friend of the college. Part of the income of Mrs. Gill's legacy was to be applied to an annual "Gill scholarship" of £25, and the balance was to be devoted to the general purposes of the college. Certain resolutions put forth by the committee of the Congregational Union with reference to the subject of College Reform had been under consideration, and at a conference of the southern colleges held in London in January, it was resolved to form a general Board of Education for that group of colleges, the Board to consist of ten members appointed by the Congregational Union. The purpose of the Board was defined to be to further the work of the colleges by stimulating the interest of the churches in ministerial education and by other means. The Committee of Hackney College were not unmindful of the claims of college reform, but they had felt bound to consider seriously to what extent they could commit themselves to the proposed movement, and they had resolved that their institution must remain, as at present, wholly independent and self-governed, though, at the same time, with a view to such advantages as might arise from mutual consultation and advice, the committee had consented to be represented on the proposed Board of Education. The question of college reform was one for the churches, not less than for the colleges. If the churches urgently asked for a larger number of educated men who should also be earnest believers, able teachers, and wise pastors, let them remember that it rested with themselves to supply the men whom they required. The tone of feeling and standpoint of judgment prevalent in the churches concerning the ministry would largely determine the measure of ministerial supply, and the source whence the ranks of the ministry should be replenished.

The financial statement for the year ending June 29, 1880, was read by one of the treasurers, and showed that the total receipts for the year, including a balance of £55 5s. from 1879, amounted to £4,584 14s. The expenditure had been £4,491 1s. 6d., and there was a balance of £93 12s. 6d. remaining in hand.

The CHAIRMAN said that he had the very highest opinion of the value of institutions for the education of the Christian ministry. It was quite clear that at the present time the work of the Church could not be done efficiently unless there was a very highly-cultivated ministry. He had heard with great interest what the report stated with regard to the progress which the students had made, and the number which the college had sent out to take charge of congregations during the past year. The ministers of the present day must be well equipped. A half education or a superficial knowledge of theology or philosophy or science would not do. Those who were to defend the bulwarks of the Christian Church must be armed as well as those who assailed them. The committee of the college appeared to be devoting themselves to the management with great intelligence. If the students were diligent and the professors learned, and if the committee were determined to keep all in good working order, the Churches of England would have great reason to be proud of this institution and thankful to it for what it had done.

The Rev. Dr. KENNEDY moved a resolution for the adoption of the report and the filling up of certain vacancies in the committee. He said that whatever might come of the schemes of college reform which were now before the public, he thought that it would be a good thing for the colleges to be brought closely together as they would be by the proposed *senatus academicus*. They would get to know something of one another and they would be stimulated by mutual contact to progress and improvement. He did not suppose that his friend, Mr. McAll, would be prepared to say that Hackney College was perfect although the teachers who went forth from that institution did not need to blush when brought into comparison with the preachers who went out from other colleges.

The Rev. FRANK SODEN, in seconding the motion, said that he happened to hold very strong views on the subject of college reform. Having been associated with clloege work veer since he entered upon the ministry, he had a very strong conviction that the whole college system of Nonconformists was one of the most wasteful systems that existed. He believed that on the average every one of their students cost as much as if he was sent to Oxford or to Cambridge, simply through the extraordinary conservatism of Nonconformis's in keeping to their old plan of having a professor here and there lecturing to a handful of men instead of having a large number of students associated under a strong staff of teachers. He hoped to live to see the day when there would come upon the colleges a very salutary change in this respect, and when no man would be received who had not received the principal part of his literary education before he came or who could not pass the matriculation examination of the London University as well-educated boys were expected to be able to do. The report had spoken of the interest which the churches ought to take in the welfare of the colleges and in the supply of students. He held that there was nothing more vital to the very existence of Nonconformist churches than the supply of competent men for the ministry of the Gospel. If ever there was a need for cultured men to preach Christ and to defend the truth against determined and powerful antagonists, that need existed now.

The motion was carried unanimously.

The Rev. W. MARSHALL moved the following resolution:—

That this meeting, while admitting the great value to a minister of that scholarship and that intellectual culture which are demanded in an age of advancing education, expresses its entire sympathy with those passages in the Annual Report which assert the paramount importance of such college studies and exercises as tend to sustain and increase the power of the Christian pulpit.

He said that Hackney College was an institution which did not make much noise in the world, but during the seventeen years he had lived in Hackney, he had known most of the students and had watched their progress. Most of them had turned out well. A goodly number were now pastors of some of the largest churches, and the others were scattered all over the country doing a work for God and for humanity of which they need not be ashamed. He was certain that the college enjoyed the confidence of all the churches throughout the length and breadth of the country. Orthodox though it was, it believed in a cultured ministry and endeavoured to give to its students a broad and catholic training. But while it believed in a cultured ministry, it believed still more in godliness, and hence it kept steadily in view its great aim which was to send forth men who should be not only good scholars and clear thinkers, but powerful preachers of the glorious Gospel. It recognised the fact that learning and philosophy could never meet the supreme demands of the churches and of the world, but that only the Gospel of Christ could do this.

The motion was seconded by the Rev. W. SPENSLEY, and carried unanimously.

Votes of thanks to the Rev. Frank Soden for the use of the chapel and to the learned chairman for presiding were moved and seconded by the Rev. G. A. CHRISTIE, Mr. GEO. TOMLINSON, the Rev. Prof. MCALL and Mr. STRUTT, and carried unanimously.

LANCASHIRE INDEPENDENT COLLEGE.

THE thirty-seventh sessional anniversary of the Lancashire Independent College was held in the collegiate buildings on Wednesday, June 30. The proceedings commenced with a meeting in the large hall of the college, the Rev. Thos. Green, of Ashton-under-Lyne, chairman of the committee, presiding.

The Chairman, in his opening address, expressed the gratification of the committee that the circular which they issued some time since urgently asking for more support to the college had been most liberally and most handsomely met in many directions—(hear, hear)—he was obliged to say there were a large number of persons, whom they had reckoned among their friends, who had not yet answered that circular at all. From interviews he had had with several gentlemen on the Manchester Exchange, and from various telegrams received that morning, he thought there was hardly a man in the constituency of the college who might not easily double his subscription. The condition of the commercial world now justified it. Everybody said they were getting rich, except a few who always grumbled—(laughter)—and with that happy state of things before them it was absolutely necessary that their subscription list should be increased by about £1,000. Towards that they had very considerable subscriptions; but still the required sum was not reached, and until it was they were bound not to be quite satisfied. (Applause.)

Rev. Joshua Harrison, of London, delivered an address to the students on the work of the Christian ministry. He said they had dedicated their lives to the rescuing of man from the spiritual death, and they should ever keep in view the object of their labours for Christ, viz., to originate, then develop and perfect Divine life in human souls.—On the proposal of the Rev. W. Hewgill, of Farnworth, seconded by the Rev. A. Clark, a cordial vote of thanks was passed to Mr. Harrison for his address.

The Rev. Professor Scott said that before reading any of the examiners' reports, one fact which had considerably affected the result should be stated. A high-class competitive theological examination, instituted by the combined Congregational colleges, had been held this year for the first time. It took place in June, just before their own examinations were held, and as the subjects were to a large extent identical with those for their own examinations, the option was given to those students who were eligible for the examination of the Senatus Academicus of taking either it or their own college examination. Eight of the students in the two senior years elected to go in for the Senatus Academicus examination, and hence their names did not appear in the college lists at all. The number of men in the first division in their senior theological and exegetical classes had in consequence been materially diminished. In his opinion, the examination instituted by the Senatus Academicus was likely to secure very beneficial results to the colleges interested, by the stimulus which it would give to the prosecution of theological studies; and it was therefore a gratification to him to find that the Lancashire Independent College furnished a larger number of candidates than any other for the first examination. As a further encouragement, the senators offered a prize of books (£10) to each student who obtained two-thirds of the maximum number of marks. Mr. Alfred Barnes, of Farnworth, had provided an additional prize of £20 to the student from their college who obtained the highest number of marks, provided that the total was not less than two-thirds of the whole.

Rev. John Williamson, of Lincoln, examiner in theology, reported that the papers had reached a high standard of excellence, and the results, on the whole, were highly satisfactory. Rev. Dr. Thomson, examiner in Hebrew, stated that the papers were excellent. Rev. Professor Craig reported that in the New Testament class the men had done exceedingly well. Rev. C. S. Slater said that in logic the students examined passed very creditably. Rev. A. Mackennal reported favourably on the examination in British philosophy. Several reports were read as to the results of the preparatory examination, showing that the students had an intimate acquaintance with the subjects.

The Rev. Principal Scott, in his general report, stated that of the students seeking University honours he had the pleasure to present a report which would be gratifying to the constituents of the college. Two were studying at the University of Cambridge, and Mr. A. N. Johnson, in the May examination at Trinity College, just held, was the only one in the first class in theology, and obtained a Greek Testament prize; while Mr. W. H. Bennett, at St. John's College, was first in the first class in theology, and obtained a Hebrew and a Greek Testament prize, and he was made a scholar of St. John's College. Mr. John Ferguson had graduated M.A. in the University of Glasgow. At the University of London, all who went in for matriculation passed; two also passed the first B.A. examination. It was highly probable that their connection with the University of London would be gradually dissolved, and that the Victoria University would, so far as they were concerned, take its place. That would involve very important changes in their curriculum. Should that course be adopted, their connection with the Owens College would become more intimate than ever. The results of their students' attendance at the Owens College classes during the past session had been, on the whole, of a very gratifying character. The Shakspere Scholarship had been won by Mr. J. R. Murray. In addition to that, seven prizes, all of high rank, had been awarded to students from the Lancashire Independent College. (Applause.) The total number of first-class places obtained by the students had been twelve; 2nd class, nineteen; 3rd class, twenty-six; and of the 4th class places, eight. Dr. Greenwood wrote: "I have seldom been more satisfied with the industry shown by your students." (Applause.) Of the scholarships and fellowships offered for competition by the Lancashire Independent College, the Lewis was won by Mr. Crossley, the Prince Albert by Mr. Legge, the Robert Halley by Mr. Mitchell, and the Woodward by Mr. Wright. During the last session they had had a larger number of students on their books than in any previous session, numbering at one time sixty-one. So far as his observation enabled him to speak, he believed that the session had generally been characterised by an earnest, conscientious devotedness to work, and that the great end of their college preparation had been kept in view. The services of the students for pulpit supplies had been more in demand than at any previous time since he knew the college. On the thirty-four Sundays comprised within the session, 708 pulpits had been occupied by their students (an increase of 101 on the preceding session), besides which a number of mission stations had been wholly or in part supplied by the students; and from time to time he had received pleasing testimony to the acceptability of the students' services.

On the motion of the Rev. Dr. Thomson, seconded by Mr. J. C. Needham, a vote of thanks was accorded to the examiners for the valuable services they had rendered to the college.

In the evening a *soirée* was held in the large hall of the college; Mr. Alderman Thompson presiding, in the unavoidable absence of Mr. Hugh Mason, M.P.

The Chairman said that since their last annual meeting many things had happened, and among them four of the constituents of that institution had been raised to the Imperial Parliament, amongst them Mr. Hugh Mason. (Applause.) Mr. Mason had written to say that, in the uncertainty of parliamentary action at the present time, he could not pledge himself to preside over that assembly. The wisdom of that decision on the part of Mr. Mason would be manifested on the morrow, because that unhappy question, which some of our people had unfortunately mixed up too much as an individual matter, rather than as a question of principle.

viz., Mr. Bradlaugh's admission to Parliament, was to be decided that night or the following night; and as it was anticipated there was to be but a narrow majority for the Government, it was at once apparent that all the strength of the Liberal party should be in Parliament. (Applause.) He had also to apologise for the absence of Professor Wilkins, who had gone to Dublin to conduct an examination. Speaking of the progress of Nonconformity, he said it must be a great gratification to see the large proportion of Nonconformists in the Liberal majority in the House of Commons, and to see the principle of religious freedom represented most thoroughly in Her Majesty's Government. (Applause.)

The Rev. R. Best said that in order to wipe off the debt on the college they had decided to have a grand county bazaar at the Free-trade Hall in the spring of 1882. They anticipated that every one of the leading towns of Lancashire would contribute a stall; and they expected to have the patronage of the Lancashire Members of Parliament, and contributions from friends in this and the surrounding counties. They would also have a missionary stall supplied by ministers who had been educated in the Lancashire Independent College. There was a sum of £9,000 to raise, and seeing that they had 266 churches in this county—122 in the Manchester district, 60 in the Liverpool, 51 in the Blackburn, and 35 in the Preston districts, they had only to induce the churches to contribute an average of £40 worth of goods each, and they would have a total of £10,720 in the way of produce. The total cost of the alterations at the college amounted to £23,000, and of that sum they had already raised over £14,000. (Applause.)

Mr. Alderman Thompson having to leave the meeting at this juncture, Mr. John Lee took the chair. The Revs. T. Keyworth, T. Hodgkinson, Dr. Thomson, and Principal Scott also gave addresses, which were interspersed with selections of music, admirably sung by the choir of the Chorlton-road Church.

AIREDALE INDEPENDENT COLLEGE.

THE annual meeting of the subscribers to Airedale Independent College was held on Wednesday, June 23, in the hall of the college, and was numerously attended. Rev. Dr. Fairbairn, principal of the college, presided.

The Chairman said it afforded him a singular piece of happiness to introduce to the meeting their dear and beloved brother, Mr. Dale. (Applause.) He was known to all England, and, indeed, they might say to the world, as a distinguished preacher, a no less distinguished and pronounced politician —(renewed applause)—a gifted man of letters, and an expositor of things divine; and who had a rare facility alike in expression and in argument. But he was known to them as a dearly-beloved brother in the Lord —(applause)—as a Christian man, eminent for his Christian graces and living, for his personal character no less than for his public services. It was a delight to them to have Mr. Dale amongst them in many ways, and especially as he came there on their anniversary occasion to speak out of his own large experience and extensive knowledge to their young men—their ministers to be. He felt there was no inspiration for young men like that which came from one who had himself exercised such an extraordinary influence on English life as a whole, and on English Nonconformity in particular. (Applause.) He did not mean to be eulogistic, but simply truthful, and without saying more than what in his inmost heart he had felt, he should simply do himself the pleasure of making way for, and introducing to the meeting, their friend and brother, Mr. Dale. (Applause.)

Mr. R. W. DALE, M.A., after some prefatory remarks, said:—There was one set of topics to which he supposed most of them—ministers and students alike—were in the habit of returning whenever a few weeks of leisure gave them an opportunity of long and serious reflection—he meant the nature of their ministry; the ends they had to secure; the conditions of success; the special circumstances of their time and country which must give a special character and complexion to their work; the special circumstances of their own position; the measure of their own resources, which must largely determine the kind of ministry possible to themselves. On some of those topics it was obvious that every man must learn the truth for himself. They were to be ministers of churches, as well as preachers to those who were outside all churches, and he ventured to think that the intellectual and religious condition of the Christian people, large numbers of whom would be certain to listen to them every Sunday, should have at least as much weight in determining their conception of their work as the intellectual and religious conditions of the outsiders, comparatively few of whom would ever be found in the congregations of most of them. It seemed to be the suggestion of the plainest common-sense that those who formed the majority of their hearers should receive their first consideration. What was the intellectual and religious condition of the members of their churches, and of those members of their congregations who by traditions and sympathies were more closely identified with their churches? It was clear that in some respects the condition of those who were in the Church was severely adverse to a high and vigorous Christian life, and that the condition of those who had not yet entered the Church was equally adverse to religious decision. He thought that some of the circumstances which were most adverse had their compensations, but they would not discover a use for those compensations unless they frankly recognised their difficulties. It was for many reasons a grave misfortune that the great systems of theological truth which gave definite form and a robust discipline to the religious thought of other generations were sinking into decay. To many members of their congregations all religious truth seemed to have become vague and indefinite, if not uncertain. A hundred years ago, fifty years ago, thirty years ago, their fathers were in possession of exact definitions of all the great truths of the Christian faith. Immense provinces of Christian doctrine were laid down on their theological systems with all the definiteness and clearness of an ordnance survey. Even children were taught catechisms in which the nature of the atonement of Christ was explained in a few lines, and the doctrines of original sin, of election, of effectual calling, of the perseverance of the saints, were all asserted as though controversy on those mysterious subjects were finally closed. That earlier teaching had some great moral and spiritual advantages. Its theological definitions contained at least a partial account of transcendent facts in the life of man. Since the theology of the Reformation was constructed, the intellect of Europe had passed through a vast revolution. It was a long time before they felt the effect of the revolution, but they felt it now. They retained the substance of the faith of their Fathers, but its firm and definite form was passing away. Speaking broadly, the authority of the theological tradition was lost. That state of things, with all its obvious perils, was not without its advantages for the churches themselves and the ministers. The illegitimate supremacy of great names had ceased. There was now no authority to come between them and Him who was the very truth of God. Some other churches, though sharing in the general emancipation, were less free than themselves. They were entangled by articles, confessions and standards of faith having a certain binding force which sometimes proved to be of a very perplexing kind. But they were free, and meant to keep free. In the Congregational churches of England there was a home, not for those to whom the supreme claims of Christ as the Prince and Saviour of men were doubtful, not for those who had no Gospel to preach, and who ought not to preach until they had one, but for those who were unable to find in any human system of doctrine a complete and final account of the transcendental manifestation of the love and righteousness of God. Their position in relation to the idea of Christian character was analogous to their position in relation to the intellectual conception of Christian truth. Every great theological system had originated its characteristic type of saintliness. The saints of Rome were largely the creation of the theology of Rome —of its errors as well as of its truth; and the Reformation was a revolt against the traditional conception of holiness as well as against the traditional system of doctrine. For good or evil a change had come. Some of its disadvantages were obvious enough. Many Christian people were perplexed. The laws which should govern the details of Christian conduct seemed uncertain. But it was well that they should have no Master but Christ. The students would enter upon their ministry under conditions of exceptional advantage. They would find the minds and hearts and consciences of Christian people open to the complete revelation of God in Christ, not pre-occupied with a system of theological doctrines in which some great truths were exaggerated and others suppressed, or with a theory of the Christian life in which the virtues and graces which receive accidental and exclusive honour from the circumstances of a past generation overshadowed and concealed the forms of Christian perfection which were native to the Church of every age. They and their congregations would be able to sit together at the feet of Christ and to listen to Him for themselves, undisturbed by the interpretations put upon His words by councils and synods, by fathers and schoolmen and doctors of the Church, by the great leaders of the reformations and revivals of these last centuries. In the whole movement of Christian thought and life during 1800 years they would recognise, indeed, the presence of the Divine Spirit. There was no saint who had exhausted the Christian idea of sanctity, no theologian who had made the final discoveries which were possible in any region of Christian truth. Their position would also, however, be one of exceptional difficulty, if they were deficient in industry, in courage, or in faith. He had sometimes defined wealth as that which enabled and required them to work for others without being paid for their work. That in the sphere of ethics seemed to be the true account of wealth. There was a vast amount of service to be rendered to mankind outside the profession of the physician and the lawyer; outside the occupation of the manufacturer, the tradesman, or the mechanic; service, the money value of which could not be accurately estimated, and which had to be rendered under conditions that made exact remuneration in money impossible. That was the true ethical conception of wealth. It did not release a man from the obligation to work; it enabled him to do unpaid work for society; it required him to do it. The religious idea included and exhausted, the ethical idea added to it a new and infinite element. But he wondered whether the idea was really apprehended by most Christian people? Was it understood by those who rejected the Christian faith that the sovereignty of Christ was the real issue of the controversy between faith and unbelief? Was it understood by those whom they entreated to trust in Christ that the trust involved the recognition of His authority as their Prince? Was it understood by the ordinary members of the churches that that surrender to Christ was the fundamental condition of all Christian righteousness? He might be told that the consistent working out of that idea would revolutionise society and the nation. The Christian faith was confessedly revolutionary. It claimed the kingdoms of this world as the kingdoms of our Lord and of His Christ. They (the students) would have to learn from Christ the real contents of that Gospel which they would have to preach, and the ends which were to be secured by preaching it. At its noblest times the Christian Church through the eighteen centuries had sat at the feet of Christ and listened to the words as they listen now. In deserts, in the cells of monasteries, in prison dungeons, in the solitudes of scholarly seclusion, theologians, reformers, martyrs had listened, and catching some fragment of Christ's meaning, had come forth and renewed the life of churches and of nations. And for them there was the same high communion; it was forced upon them by the circumstance of their time, and he trusted that before they returned to those walls to begin their winter work, they would have been taught something by the Master of all the ages, from whom came the light that lighteth every man, but who gave the deepest and mightiest teaching to those who recognised the Divine glory shining through His earthly humiliation, and who knew that, as in Him the weaknesses and limitations of the nature of man became the inheritance of God, so in Him the strength and glory of God became the inheritance of man. (Prolonged applause.)

Dr. Fairbairn at this point vacated the chair, which was taken by Mr. J. S. Wilson, and the business portion of the meeting was proceeded with.

The Rev. S. Dyson, the secretary to the college, read the report. In addition to the University students there had been twenty-three regular students and one private student in the college during the year, making in all thirty-one students connected with the college. At the last anniversary the treasurer reported a deficiency of nearly £1,400 on the current account. The finance committee resolved that an effort should be made to clear this off. Thanks to the united and persistent efforts of Mr. Hutton, the treasurer, and Mr. Wilson, the chairman, that effort had been completely successful. Further, including a sum of £300 handed to the treasurer by the executors of the late Mr. Robert Milligan, and the many additions which had been made to the list of subscribers, it was hoped that when all outstanding subscriptions were paid in the current income for this quarter would show an encouraging approach to the expenditure.

Mr. John Hutton, the treasurer, read the financial statement, from which it appeared that the expenditure during the year had been £2,501 8s. 9d., to which was to be added the deficiency of last year, which would make a total of £3,868 11s. The income, including donations towards the deficiency which had been accumulating for the last few years, £341 7s. 8d. received from the executors of the late Mr. Robert Milligan, and subscriptions, had amounted to £3,705 7s. 8d., which unfortunately left a deficiency of about £170. He remembered three years ago, Mr. Dyson said in his report that they would require an additional income of £1,300. It was gratifying to know that £1,000 of that had been obtained during that time, but they still required another £300. If each church would discharge its duties to the college, there would be no lack of funds. The balance was greater than he had calculated upon, but if they would give him £100, he would gladly be responsible for the remainder. (Applause.)

The reports of the examiners, which were of a satisfactory character, were read.

The Chairman, in moving the adoption of the report, said the existing state of affairs was one full of encouragement when it was remembered that three years ago their income had fallen to about £1,100, and that the average number of students for several years had been fifteen. One feature in the report which ought to be a matter of great satisfaction to them all was the fact that nearly one-fourth of their students were now pursuing their arduous course at the Universities. The initiation of all that alteration had been due to the handsome legacy of their good old friend, Henry Brown. (Applause.) They found that the literary appetite of their students was being whetted. The movement would go on and gather in force—(applause) —but the governors, of course, would watch it with considerable interest, and not take any rash steps in the matter. The motion, which was seconded by the Rev. Bryan Dale, was adopted, and was followed by the usual votes of thanks.

A special vote of thanks was accorded to the Rev. S. Dyson, who retired from the secretariat at the end of eleven years' arduous service. Satisfaction was expressed that Mr. Dyson, while ceasing to be secretary, would continue to serve the college as one of the governors.

Dr. Fairbairn, in responding to the vote of thanks to himself, said he desired to say a word or two in reference to a personal matter. The students had expressed a wish to present him with an address; but he had felt that it was not seemly that it should be done. They had seen in a newspaper an allusion to a possible or probable candidature of his in relation to a chair in a University in Scotland. Some friends of his were very anxious that such a candidature should be instituted; but when applied to he absolutely and at once refused in any way whatever to allow his name to be mentioned—(loud applause)—and had it not received mention in the public prints it would never have been in any respect alluded to by him. He had come to Airedale, he had come to England, and he had felt the welcome of the Congregational churches of England to be so cordial and so generous, and he felt the work to be so great, and believed God had been so with them, that other option there did not remain but simply to feel that his lot was there to work in the great cause of Christ's kingdom. (Prolonged applause.)—The Chairman observed that they would all be very much gratified to hear that statement made. He was persuaded that Dr. Fairbairn had come to a right conclusion. Nothing could be more honourable than his position amongst them, and his opportunities for doing good and being happy in his work were unlimited. (Applause.)

Rev. E. Conder having pronounced the benediction, the proceedings were brought to a close.

ROTHERHAM COLLEGE.

THE annual meeting of the governors and friends was held on Wednesday, June 30. The Rev. W. Crosbie, a former student of the college, who is leaving his pastorate at Derby to enter upon another sphere of labour at Brighton, delivered the address to the students. After some prefatory remarks, he reminded the young men whom he was addressing that they were there that they might be trained for the work of the Christian ministry; and he asked what was their conception of that work, and whether it answered the Divine conception of it. Not a few conceived of the Christian ministry as of a sort of genteel profession, and there were those still who "enter the priest's office that they may eat a piece of bread." But there was no responsibility like that of a Christian minister—no task so arduous, so difficult as his. The Christian minister did not fulfil his mission by simply preaching carefully-prepared sermons, and by accomplishing a certain round of professional duty. He was a "fisher of men," he was a "watcher of souls," he was a seeker of the lost, and in many a wilderness and in many a dark mountain did he prosecute his seeking. Mr. Crosbie then gave at some length his views upon the duties of a Christian minister. A pastor, he said, should direct his teaching and his ministrations to the building up of a holy, energetic, aggressive missionary church; should also interest himself in educational, and social, and philanthropic movements; should be the advocate and friend of every ameliorative and benevolent enterprise; should encourage and support all necessary reforms; should defend the cause of the oppressed, should condemn the wickedness of the wrong-doer, whether in high places or in low; and should bring the conduct of men and the action of States to the test of the principles of righteousness of truth. "Humanity," and "Justice," and "Freedom" should with him be sacred names, awe-inspiring watch-words, and every new stage in the mighty march of progress should thrill him with delight. With the struggle of people in the direction of intellectual and political and spiritual enfranchisement he should intensely sympathise. (Applause.) For that work to which his young friends before him had given themselves, the fundamental requisite was personal faith in the Lord Jesus Christ, and the change, the radical change, which that involved; but the crowning pre-requisite was the call of God to enter the Christian ministry, without which was to be guilty of the most awful presumption, and to fail where failure was specially disastrous. But no one need mistake. To the humble, trusting soul the oracle spoke, and the way was made plain. To the prayer, "Lord, what wilt Thou have me to do?" the answer came back, "It shall be told thee what thou must do." In every human life there was a plan of God, and it might be known, and it might be fulfilled. The age required that its spiritual teachers should be educated men, and that they should be "prophets, n

mere professionals, not scribes, not priests, not mere pedants, not "clergymen" simply, but "prophets"—men who by spiritual intuition gazed upon the visions of truth; men whose message was not a message at second hand, but at first hand; men who saw God and spoke for Him, and who must speak, though martyrdom be the penalty. "An educated Christian gentleman" in every parish was the avowed theory of the Episcopal Establishment. "A prophet over the Lord's house" was the theory of the heavenly kingdom, and the theory of spiritual Congregationalism. The Christian minister, if he was to occupy his proper position and fulfil his glorious mission, must unite in himself the culture of the scholar, the piety of the saint, the tenderness and sympathy of the "son of consolation," the zeal and the self-sacrifice of the apostle, and the insight and power, the heroic courage, and the moral elevation of the prophet. (Applause.)

A prayer having been offered by the Rev. J. F. H. Hallowes specially for the students who were about to leave the college and enter upon pastoral work,

Rev. Dr. Falding then read the annual report. During the year there had been the full number of students at the college, viz., thirty. The health of the students had been generally good, and the resident tutor reported favourably of the diligence and excellent spirit which had prevailed in the house during the whole session. As in former years, so in this also, the students had been engaged in direct Christian work, in holding meetings of prayer and exhortation, in house visiting, in conducting Bible classes, and in evangelising efforts, besides preaching as supplies for ministers in their absence, or for churches without pastors.

The report was adopted, and was followed by the usual votes of thanks.

The Rev. Dr. Bruce moved a vote of sincere and heartfelt sympathy and condolence with Dr. and Mrs. Falding in the affliction and bereavement with which they had been visited through the death of their daughter and her little child, and in their present anxiety as to the state of the health of another daughter; with an earnest prayer that God would support them in their time of trouble. Dr. Bruce said that no one knew better than those present, and perhaps no one better than he, the services rendered to Rotherham College by Dr. Falding, both with regard to the continuance and revival of the old college, and the erection of that beautiful building. He and his family were very closely associated with the college, and he believed the students loved Dr. and Mrs. Falding. (Applause.) The close connection into which he came with Dr. Falding during the time they were trying to amalgamate had convinced him that he had eminent qualifications, not only of head, but of heart, for being the father of that institution—(applause)—and therefore they all the more deeply sympathised with him and his family in their great affliction. (Applause.) The chairman had alluded to the honoured names connected with the history of the college, and he was sure that in that category the name of Falding would appear for many generations to come. (Applause.)—Rev. W. Crosbie seconded the motion, which was agreed to, the meeting, at the suggestion of the chairman, spending several minutes in silent prayer for Dr. and Mrs. Falding.—Rev. Dr. Falding briefly acknowledged the vote. He said that he and Mrs. Falding had been deeply affected by the kind sympathy which had been shown towards them, especially by the students in the house.

CARMARTHEN COLLEGE.

THE annual examination of the Carmarthen College terminated on Thursday, the 1st inst., and in the afternoon of that day the students and a large number of friends assembled in the college hall to hear the report of the examiners, and to witness the distribution of prizes. This institution, although bearing the name "Carmarthen Presbyterian College," is, for the most part, practically in the hands of the Congregationalists of South Wales. Two of the three tutors are Congregational ministers; forty of the forty-three students are Congregationalists; and one of the examiners, Rev. Bowen Jones, is Congregationalist minister at Brecon. The Rev. T. L. Marshall, secretary of the London Presbyterian Board, presided.

The Chairman adverted to notable events which had occurred in connection with the college during the past year. One of their old fellow-students, Mr. B. T. Williams, had been elected for the second time as M.P. for these important boroughs. This had been owing in great degree to the warm support given him by the Nonconformist ministers. Indeed, it was to the energetic labours of Nonconformist ministers that they owed the glorious victory which was won in Wales during the recent election. They did not divide politics from religion. They had the example of the old Hebrew prophets, who were the political preachers and pampleteers of their day. If any of the students present at any time took part in political matters, he hoped they would first see that they had the prophets' spirit, and something of a prophet's message for this modern world. If they followed this rule, they would not degrade religion.

Rev. J. E. Manning, M.A., of Swansea, one of the examiners, said he was very pleased that the result of the Hebrew and Greek examinations was better than usual. The juniors and the third year had every prospect of a successful career. They had been told recently by the Bishop of St. David's, that Dissenters were imperfectly acquainted with the Bible. (Ironical laughter.) He should have liked the Bishop to have witnessed the examination that week. It would have done him good. He had been careful to test the knowledge of the students as to the contents of the books they studied, and he had found not only the greatest acquaintance with the contents of the books, but with the latest stage of modern criticism.

After some remarks from Rev. J. Bowen Jones, and Dr. Vance Smith, the Rev. J. R. Kilsby Jones then addressed the retiring students, and the proceedings closed with prayer by the Rev. R. Solomon, minister of the English Congregational Church.

WESTERN COLLEGE, PLYMOUTH.

THE annual meeting of the friends and supporters of this institution took place at Courtenay-street Chapel, Plymouth, on Wednesday, June 30. Mr. A. Hubbard, who presided, said they had cause for deep gratitude for the peace and prosperity which had attended the labours not only of the professors, but of their students who had gone forth preaching the Gospel, and the progress made by them had been very satisfactory. It was encouraging also to find that their income had not been falling off, that, having begun the year with a deficit of nearly £200, that had now been reduced to about £50. They were principally indebted to their friend, Mr. Wilson, for this result.

The Secretary (Rev. C. Wilson, M.A.) read the report of the committee. Throughout the session the health of the students has been exceptionally good; harmony has prevailed throughout the house, and the reports of the examiners and professors testify to the diligence of the students in their work. At the opening of the session in September, 1879, there were twenty-six students in the college, one of these a lay student. The public services conducted by the students during the year have been 797, of which 277 have been gratuitous. They have also held open-air services on the Quay, and visited emigrants while in the port. In addition to these efforts, the Old Tabernacle (where the first Congregational church was formed) has been used as a Mission Chapel for regular services, Sunday-school work, and meetings of an evangelistic character. The financial statement last year showed an adverse balance of £198 5s. 5d. Special donations for the reduction of the debt were solicited from a few friends of the college, and £150 was contributed for the purpose. The expenditure in one year has been £1,578 1s. 6d., and the estimated income, exclusive of donations towards the debt, is £1,571 15s. 7d., leaving a balance still due to the treasurer of about £54.

Professor Chapman reported that the Rooker Scholarship, for the student of the second year who obtained the highest number of marks on the whole work of two sessions in this year, had been awarded to Mr. Thomas.

At the conclusion of the routine business, Rev. Eustace R. Conder delivered an address to the students. He remarked that he knew no greater danger to the theological student than the danger of losing a vivid sense of the relation between their daily work and college course and the work of life for which that was the preparation. Their work of life, they should always bear in mind, did not lie within the walls of the college, or in the world of literature or of thought. It lay in the sorrowful, busy, intensely real world of human life. They were students, not for the sake of becoming scholars. Precious as scholarship was, it was not for them an object. Their object was to become pastors and teachers, and all scholarship and eloquence was to be sought for and valued just as it fitted them to be good ministers of Jesus Christ, teachers of God's Word, undershepherds of the flock of Christ. They should not allow their imagination to look out into grand buildings, crowded with Christian hearers, with fashionable and admiring congregations; but look into the homes in which one day they would be a familiar and welcome visitor, a friend in the hour of need, a comforter in sorrow; aye, and look out into that home which one day by God's blessing they were to try to make a model Christian home. Let them look out into the great wide world, with all its joy and its sorrow, its sin and its repentance, in which they were to be a guide and a seer, and to so let their light shine as to kindle many another light, some, perhaps, that would burn brighter than their own and shine after their own was quenched. And it was when they had so looked out that they should look up and look again upon their studies and their work; and, listening to that solemn question, which should never die out of their hearts, "Who is sufficient for these things?" they would be able to answer, "Our sufficiency is of God." It might be asked what particular aspect of their future work would most contribute to enforce that practical expression of it? He knew of none better than that expressed in that simple appellation of a "minister." That was one of the simple-profound ideas characteristic of the Bible, and which carry their own evidence that they are God's thoughts. Every lawful calling in which men were engaged was a ministry of some sort to the wants and welfare of others, and the nobleness of any calling depended on the nobleness of the ends to which it ministered. In the Christian Church, designed to realise a perfect form of human society, ministry took its highest earthly form. Just as in political life, when men spoke of "the ministry," they meant the service of the sovereign; so Christians looked at "the ministry" of the Gospel as claiming that title far beyond all others, when we thought of the urgent needs and deep misery to which it ministered, the glory of the blessings about which it ministered, or the peculiar sense in which, above all other Christian work, it was the work of Christ. Their work, however, had that in common with all other callings, in that it was a ministry to the wants and welfare of their fellow men; but it was distinguished from other callings in that it dealt with the highest in our nature, in truth, love, duty, eternity; and, while giving scope for the noblest natural faculties, it required for its successful discharge an actual Divine power co-operating with it. Let them not suppose that their work was shamed by being looked at under the great idea of "ministry," at once so lowly and so lofty, which links the obscure service of the lowest drudges of toil in the creation with the goodness and providential care of God, and the redeeming love of Him who "took upon Him the form of a servant." In a word, he entreated them to dismiss as false and dangerous, that their work could be honoured by a proud, narrow, artificial, unmanly aloofness from the great world in which they were to shine as a light from afar. Let them guard against the subtle dangers of the student life, and loss of sympathy in men and things, for in sympathy lay both knowledge and power. So should they come forth to their work, not as mere overgrown students, nor yet as priests stiff with false dignity, with their heads in a cloud of Church dust, supposing they were set apart for a work which lay fingers must not meddle with. No, they must be pastors and teachers, men of like passions with their brethren, able to think for all because able to feel for all.

In the evening the Rev. E. R. Conder preached at Sherwell Chapel to a large congregation.

BRISTOL CONGREGATIONAL INSTITUTE.

THE seventeenth anniversary of the Bristol Congregational Institute took place on Wednesday, June 30. The members of the General Committee met for conference at Redland-park Church in the morning, and lunch was afterwards provided at the institute, Upper Byron-place, Clifton. The annual meeting of the friends and subscribers was held at Highbury Chapel in the evening, when Mr. Henry Lee, of Broughton-park, Manchester, M.P. for Southampton, presided. Supporting the hon. gentleman were Rev. J. P. Allen, Principal of the institute; Rev. E. J. Hartland, of London, the late Principal; Rev. H. Arnold Thomas, Rev. J. Onley, Rev. L. H. Byrnes, Rev. T. B. Knight, and Rev. H. Harries, hon. sec. of the institute.

The Hon. Secretary read the report, which referred with satisfaction to the election of the Rev. J. P. Allen as Principal. In carrying out the arrangements for the exchange of the residential for the outdoor system, two houses in Upper Byron-place had been thrown into one, and, situate on elevated ground, offer the advantages of a commodious, healthy, and central home. The house was not furnished without considerable cost, but the committee had pleasure in stating that all the debt had been paid, and that, as far as the furnishing fund was concerned, there was even a balance in hand. The number of students during the last session had been larger than in any preceding year. Twenty-one young men have been diligently preparing for efficient service. Their preaching engagements in mission stations in town and country, in village churches, and in the more important pastorates, had amounted to upwards of 900.

Mr. W. G. Gale (treasurer) read the financial statement. The subscriptions towards furnishing the house at Upper Byron-place amounted to £548 2s., and £495 8s 9d had been expended, leaving a balance on the account of £52 13s. 3d. The subscriptions and donations towards the general account were:—From city chapels, £326 0s. 8d., £205 of the amount being from Highbury Chapel; country subscriptions, £327 8s. The contributions from present and past students were £111 16s. and £22 respectively. There was a balance due to the bankers of £223 7s. 1d. Since the account had been closed, £20 (Mr. Gale said) had been received, and the total balance against the institution for the year was £198.

The Chairman, who was heartily welcomed, said there was no doubt whatever that the demand of the times was for a trained ministry. They were training people for the various works of life in all directions, and in ten or twenty years' time they would see a population more highly educated and trained than ever they had had in the past. The tendency of everything in society around them was to give an education of a more technical character than that which had hitherto prevailed. It was required, therefore, that the teachers of the population should be themselves educated and trained. That matter, he thought, they had very much in their own control.

Rev. E. J. Hartland, who was cordially cheered, moved a resolution adopting the report, thanking the examiners and donors to the furnishing fund, and appointing the committee for the ensuing year. The rev. gentleman said the institution was one which heartily deserved the support of the churches, and should not be encumbered in its action with any debt.—Rev. J. Onley, in seconding the resolution, said he did not ever remember seeing such a large number present as at that meeting.

Rev. H. Arnold Thomas moved that the rules of the institute, as amended, be adopted. He explained that an alteration was rendered necessary owing to the removal of the institute to fresh quarters. During the past year he had been more than ever convinced of the necessity and adaptability of that institute.—Mr. Christopher Godwin seconded the resolution.

Rev. J. P. Allen moved: "That this meeting, regarding the special work of the institute as of real necessity, and of great value to the churches, rejoices in the enlarged number of the students, prays for their prosperity, and for the successful service of those now leaving, and commends to the churches the important question of its enlarged financial support." In the course of a forcible address, the rev. gentleman said he became connected with the institute because he was convinced there was a sphere of considerable importance and usefulness before him, and the more he knew of the institution theoretically, and got acquainted with it practically, the deeper and stronger that conviction grew. There was a higher type of mind and a greater strength of character in the students than he expected to find.

The proceedings were brought to a close with the usual votes of thanks.

THE SUNDAY-SCHOOL CENTENARY.

THE closing events of the Centenary week were certainly not less important or interesting than those which marked its opening. Wednesday was—at least, in the eyes of the children—the red-letter day of the celebration, for it was devoted to a

GRAND FETE AT THE CRYSTAL PALACE.

The day was one of exceptional beauty. Train after train during the morning brought thousands of young folks and their friends to Norwood, until there could not have been less than 25,000 children, and almost as many adults, within, what must have seemed to the juveniles, London's fairyland. So bent upon turning every hour of the week to useful account were the Committee of the Sunday-school Union that even this great holiday was not allowed to pass without something of a utilitarian character being at least attempted. Infant-class and blackboard lessons figured in the programme, and addresses on "Object Lessons" and "Sunday-school music" were also announced. The great feature of the day, however, was the concert in the transept. Some 5,000 children occupied the Handel orchestra, and sang both heartily and sweetly, to the delight of the vast audience, which included visitors from all parts of the globe. This concert was followed, at a late hour, by another in the open air, in which the strains of the Band of the Scots Guards blended with the voices of a perfect army of choristers. Athletic sports were held in the grounds during the morning, and were regarded with no little interest by both boys and girls. Perhaps the crowning excitement of the day was the ascent of a monster balloon in the shape of an owl, which flew off into the clouds with three men in the car waving their adieus to the masses of wondering little folks below. This, and the playing of the Great Fountains, afforded immense delight.

THE CONFERENCE.

Thursday was again a day of hard work. The delegates met in the morning in the Memorial Hall, under the presidency of Mr. Henry Lee, M.P., the subject of conference being "The Church of Christ in its Relations to Sunday-school Work." Two papers were read, the first by the Rev. C. H. Kelly, secretary of the Wesleyan Methodist Sunday-school Union, maintaining that the Sunday-school affords the best means of enabling the Church to fulfil its responsibility for the religious instruction of the young, and the second by the Rev. Edward Jukes, furnishing an answer to the question, How may the Church provide and sustain an adequate agency for this purpose? After dinner, at the offices of the Sunday-school Union in the Old Bailey, the Conference was resumed, Colonel Griffin occupying the chair. The subject for consideration was "The Word of God the Appointed Instrument of Religious Education;" and papers were read on "The Bible as the Lesson-book of the Sunday-School," by the Revs. Dr. John Hall, of New York, and C. E. B. Reed, M.A., and on "How

to Promote the More Intelligent Study of the Bible by Teachers and Scholars," by the Rev. E. Johnson, M.A., and Professor H. A. Buttz, D.D., of New Jersey. Friday was the last day of the Conference, which was again held in the Memorial Hall. The subject in the morning was "An Efficient Sunday-school Agency; its Nature, and the Means of its Attainment." Mr. C. Tyler, F.G.S., presided, and papers were read on "The Qualifications of Teachers," by the Rev. J. Clifford, M.A., of Paddington; on "The Education of Teachers for their Work," by Miss J. B. Merrill, of New York, and Mr. A. Sindall, and on "Methods of Teaching," by Miss H. N. Morris. The Conference was addressed by, among others, Miss Marianne Farningham, who met with a most cordial reception. In the afternoon Judge Harman, of New York, presided, and the subject for Conference was "The Future of the Sunday-school System." Papers were read by the Rev. Dr. Vincent, of New York, on "Modern Sunday-school Ideas;" by the Rev. A. F. Schauffler, of New York, and by Mr. Benjamin Clarke on "How to Get the Children into Sunday-schools;" by Mr. J. R. Curtis on "Ragged Schools;" and by Mr. Councillor White, of Birmingham, on "Adult Sunday-schools." Before the proceedings closed, Mr. Davidson, of New Jersey, stated that the American delegates had passed a resolution thanking God for having put it into the hearts of the Sunday-school Union to invite them to unite in the Centenary Celebration, and expressing their gratitude for the kind reception accorded to them. Similar statements were made on behalf of the Canadian delegates by Mr. Butler, of Halifax, and on behalf of the Continental delegates by the Rev. P. Cook, of Paris. Devotional exercises were held on the morning of each day, the Rev. Andrew Mearns presiding on Thursday and the Rev. S. H. Booth on Friday.

THE EXETER HALL MEETING,

which was held on Thursday evening, was a great success. The building was well filled, and a more imposing "platform" has seldom been witnessed in this time-honoured structure, crowded as it was with delegates representing a considerable portion of the globe. Vice-Chancellor Blake, of Toronto, presided, and the audience having sung a hymn, prayer was offered by the Rev. Dr. MacEwan. In his opening remarks, the chairman said their motto in entering upon the second century of Sunday school work should be "All the children for Christ." This they should inscribe upon their banner, and should never allow their colours to be hauled down. He thought they had received an order from the King of Kings to bring out their reserve forces in the Sunday-school war. The Rev. Dr. W. M. Taylor, of New York, commenced a telling speech by remarking that he was glad to find himself once more in London, the beloved metropolis of all to whom the English language is vernacular. He was also glad to find himself in that hall, famous the world over as being the rallying-place of the friends of education, liberty, benevolence, and religion. It would be impossible, he said, to forecast what Sunday-schools would be a hundred years hence; but he thought they could be characterised by a thorough study of the Word of God, and by being in through harmony with the Christian Church. The Rev. Paul Cook, of Paris, spoke as the representative of the 1,874 French-speaking Sunday-schools throughout the world. Mr. John Wannamaker, of Philadelphia, said he hardly knew whether he was addressing an English or an American audience, the two countries had grown so near together. The fingers of the English people had been three thousand miles in length, and had touched their hearts at every turn. They needed no new thing to render Sunday-schools a grand success, the only stimulus required being the Word of God. The Rev. Dr. John Hall, of New York, followed, and conveyed the salutations of the American Sunday-school Union. This Union, he said, was doing a great work on the other side of the Atlantic, for it followed the settlers into regions where no church was established and there formed schools, which eventually became congregations. The Sunday-school did not supersede the duty of parents, and it must not be allowed to supersede the Church. We liked to see children in the pews with their parents, and he thought there should be some recognition of their presence during the service. The Rev. W. G. Lewis, of Westbourne-grove, delivered a remarkable address, and roused the audience to a pitch of enthusiasm as he greeted the delegates, naming the countries from whence they came, and in closing bid them carry the salutations of English Christians to their fellow-labourers in far-off lands. The sphere of doing good, he pointed out, was not the prerogative of the wealthy, and the most ennobling and useful of our occupations were deeds of love. The Rev. Dr. Vincent dwelt on the work of the teacher. Art, he said, never interfered with heart. A teacher should have the heart first, and then teach after the most improved methods. They had to teach the whole Bible and Christ in the Bible, and develop Christianly characters in their pupils. Dr. Procknow spoke of Sunday-school work in Germany as the audience began to disperse, and the meeting shortly after closed with singing and prayer.

MR. SPURGEON'S COMMUNION ADDRESS.

A deeply solemn and affecting communion service, conducted by the Rev. C. H. Spurgeon in the Metropolitan Tabernacle, brought the engagements of Friday to a close. The floor of the vast building was filled with communicants, as was also the lower gallery, between 2,000 and 3,000 persons being present. Prayer having been offered by several ministers and laymen from the United States and Canada, and by the Rev. P. Cook, of Paris, in French, Mr. Spurgeon delivered an address which was listened to with profound attention. The congregation, many of whom were moved to tears, then joined hands and sang a hymn, after which Mr. Spurgeon pronounced the benediction, and the service was brought to a close.

THE UNVEILING OF RAIKES' STATUE.

The great event of Saturday, so far as the Sunday-school Union was concerned, was the unveiling by the Earl of Shaftesbury of a bronze statue of Raikes on the Thames Embankment. The statue, which occupies a central site in the garden near Cleopatra's Needle, has been erected under the direction of the Union by contributions from teachers and scholars of Sunday-schools in great Britain, as is recorded upon the pedestal. A large number of persons assembled to witness the ceremony, which took place under a large awning, an arrangement which the stormy character of the morning rendered very necessary. A hymn having been sung, a portion of Scripture was read by the Rev. Dr. Murphy, of New York, after which the Rev. Dr. Todd, of the same city, offered prayer. Mr. Benham, one of the secretaries of the Union, next gave an account of the origin of the movement for the erection of the statue, which, with other necessary expenses, has cost about £1,400; and Mr. John Briggs, to whose suggestion it was due, and who has generously contributed to the fund, also addressed the gathering, as did the Hon. Cecil Raikes, a descendant of the worthy founder of Sunday-schools. The Earl of Shaftesbury then proceeded, amidst much cheering, to unveil the statue. The latter, which stands 9ft. 6in. in height, on a classic pedestal of Cornish grey granite, represents Mr. Raikes in the picturesque costume of the last century, and is altogether a most effective work of art, of which the sculptor, Mr. Brock, of Osnaburgh-street, may well be proud. The height of the statue and pedestal together is 20ft. 6in. Having unveiled the statue, the venerable earl, who looked remarkably well, referred to the presence at the ceremony of so many Transatlantic friends. They brought a blessing with them, which he trusted would be returned to them. That was the second statue to Raikes that he had had the honour to unveil, and he esteemed it a very high honour indeed. When he went to Gloucester and saw the statue of Jenner, the great physician, opposite to the site assigned for that of Raikes, he thought the juxtaposition strikingly appropriate, for in the one they honoured the man whose science had removed and mitigated the greatest physical affliction man had ever known, and in the other a man who had diffused the greatest spiritual healing over the whole habitable globe. There was something appropriate, too, in the juxtaposition of the present statue with Cleopatra's Needle. In the latter they saw the sign of darkness and ignorance, while the statue he had unveiled spoke of light and hope, peace and eternity. After a few words from Mr. W. Groser, who took part in the jubilee of 1831, Mr. Wannamaker, of Philadelphia, in moving a vote of thanks to Lord Shaftesbury, suggested that they might show their appreciation of the grand old man by raising on the spot the £200 or £300 yet needed to complete the statue fund. The suggestion was cordially adopted, and sums varying from half-a-crown to £5 were rapidly subscribed, so that Mr. Benham was able in a few minutes to announce that the sum required had been made up. The vote of thanks was seconded by Vice-Chancellor Blake, of Canada, and having been acknowledged by the noble earl, Mr. Brock, the artist, who was called for, said that it had been a pleasure to perpetuate the memory of such a man, and that from an artistic point of view the work gave him great satisfaction. The doxology having been sung, the benediction was pronounced, and the proceedings terminated.

THE LAMBETH FETE.

The celebration of the Centenary in connection with the Church of England was brought to a close on Saturday afternoon by the gathering of some 20,000 children in the grounds of Lambeth Palace. Heavy showers fell during the morning, but the afternoon showed some gleams of sunshine, and, wet as was the grass over which the little folks had to march, the programe was satisfactorily got through. The hymn, "All people that on earth do dwell," having been sung, with the band of the Grenadier Guards supporting, prayer was offered by the Rev. Randall T. Davidson, chaplain to the Archbishop of Canterbury, after which the Rev. J. F. Kitto, rector of Whitechapel, and chairman of the Church of England Sunday-school Institute, read a long address to the Archbishop, and presented him with a gold medal, on which was engraved a portrait of the Queen, surrounded by the legend, "Sunday-school Centenary, 1880, Victoria Queen." The Archbishop made a suitable reply, and then inspected some of the schools, of which 320 were represented, presenting to each of the superintendents a copy of the Teacher's Bible. By the time the presentation was over, a peal of bells announced the approach of the Prince and Princess of Wales, with their children, and the King of the Hellenes. A bouquet of roses was presented to the Princess of Wales, whilst the young Princes and Princesses received gifts of Bibles and Prayer-books. The singing of hymns followed, after which came the march-past, which was enlivened by the drums and fifes of the School bands. Shortly after the march-past commenced, the Duke of Cambridge and the Duchess of Teck with her children, arrived upon the ground. One of the most interesting incidents in connection with the defiling of the children before the Prince and Princess of Wales, was the appearance of Mrs. Gladstone, the wife of the Premier, walking with the Marylebone schools. The distinguished lady was recognised by the Prince of Wales, at a gesture from whom she came for a few moments upon the platform and shook hands with the Royal personages and the Archbishop.

CONCERT AT THE ALBERT HALL.

Whilst the children of the Church of England Sunday-schools were tramping, a brave little host, through the sodden grass at Lambeth, the more fortunate juveniles who belong to the London Sunday-school choir were giving a concert, which may be regarded as the closing event of the Centenary celebration in the metropolis, in the Albert Hall. The choir consists of about 12,000 members, connected with 250 schools, and from this large number 1,600 voices were selected for the concert. The programme comprised both secular and sacred pieces, and the performance was evidently greatly enjoyed by the audience, which included many delegates from America, Canada, Australia, and the Continent.—Provincial celebrations of the Centenary have taken place in all parts of the country during the week.

REV. THOMAS JONES AT SWANSEA.

THE Rev. Thomas Jones, who has recently returned from Australia, met with a very brilliant reception at the Music Hall, Swansea, on Thursday night. As early as six o'clock in the evening a large assemblage of ladies and gentlemen congregated in the hall, and for upwards of two hours the pleasures of a *conversasione* were indulged in. The interior of the spacious building was tastefully decorated for the occasion, the galleries being hung with festoons of evergreens, and adorned with coloured drapery, whilst the platform was hidden behind a crimson covering. An inscription in blue and red letters, containing the words "Welcome Home," surmounted the organ, a coloured screen in front of which bore the initials of the Rev. Thos. Jones. Mr. Hulley's band was in attendance, and played a choice selection of music in the early part of the evening.

Upon the Rev. Thomas Jones appearing on the platform, shortly after eight o'clock, he met with a most enthusiastic reception, the audience standing and applauding for several minutes. The Mayor (Alderman Jenkins) then took the chair, the Rev. Mr. Jones seating himself on the immediate right. After the singing of an anthem by some members of the Swansea Choral Society, the Mayor proceeded to open the meeting, and in the first place read letters apologising for absence from, among others, Archdeacon Griffiths and the vicar of Swansea. He said it was with great pleasure that they all welcomed back the Rev. Thomas Jones, after his successful labours abroad. They had watched his career very closely, and all Welshmen felt proud that he had succeeded in making his mark in the other half of the hemisphere. He went there primarily, no doubt, for the benefit of his health, and they were all glad to see that he had come back so well recruited.

The Rev. Dr. Rees said that he had been intimate with the Rev. Thomas Jones for nearly forty years. He was with Mr. Jones when first he became a public man, and he had kept his eye upon him ever since. He had been with Mr. Jones in his joys and troubles, and Mr. Jones had been with him in his joys and in his great troubles. When he looked at Mr. Jones, he could not help going back in his mind for thirty-eight years, when they laboured together in the Gospel in Carmarthenshire. Of thirty-one Congregational ministers who were there then, he believed that only five were now living. He hoped that their friend, Mr. Jones, would be kept among them for many years. (Cheers.) He was at the parting meeting of Mr. Jones at Walters-road three years ago. He was glad now to notice the improvement in his health. He (Dr. Rees) had an idea in his head three years ago, and it had been there ever since, that they wanted an English chapel in the west end out of Sketty. He wished to see an efficient English Congregational church organised there, and Mr. Jones was the only man to do it. Within the last fifteen years Sketty had doubled its population, and would probably treble its population within the next fifteen years, so that there must be provided another place of worship there. There was room here for this prince of orators—(applause)—and they could not lose him again. He trusted that the patriotism of the Rev. Thomas Jones, and his love for this neighbourhood, would tie him down here, so that he would not again listen to the voice of the English syrens. (Loud applause.) In conclusion, he welcomed home an excellent Welshman who was an honour to his nation. (Cheers.)

Alderman Ford next spoke a few words, in the course of which he warmly welcomed the Rev. Thomas Jones.

The Mayor then presented the rev. gentleman with an illuminated address, saying that he was very proud to be the medium of conveying it to him. Mr. Hartland read the address.

The Rev. Thomas Jones was called upon to respond. His rising was the signal for a most enthusiastic demonstration, the audience standing and applauding for several minutes. Upon the restoration of silence, he commenced with "Dear Mr. Jenkins and Christian friends." Then he launched into an eloquent description of things in nature which claim admiration and affection, winding up with the remark that, above all, he loved the beautiful expression to be found in old and well-remembered faces. However dear the old castle, the cathedral, the parish church, the family Bible, he felt the force of them all when he looked into the faces of old friends. He loved Wales. But he was not going to flatter Welshmen. He fought their battles among the Saxons, but he drilled them when he got them alone. (Laughter.) There was a great deal too much boasting about them. They should not be satisfied with going simply part of the way up the hill. They should paint great pictures, compose great poems, write great histories, deliver eloquent addresses that would make the whole world know them. In conclusion, he remarked that Swansea had been his home for many years, and he returned because he wanted to die there.

The rev. gentleman resumed his seat amid loud and prolonged applause. The Rev. J. Ossian Davies and other gentlemen afterwards delivered addresses.

TESTIMONIAL TO REV. W. CROSBIE.

ON Tuesday morning the ministers of Derby met in St. Mary's Gate School to present to Rev. W. Crosbie, M.A., an address. Rev. W. Griffith, as the oldest Nonconformist in Derby, presided, and each section of Nonconformity was well represented. Rev. R. Robinson (Primitive Methodist) said Mr. Crosbie had served the Church of God in Derby with marked zeal and distinguished ability, and had shown what a good minister of Jesus Christ could do. He was not now to be lost, but only transferred to a fresh part of the work. Rev. A. L. Simpson, D.D., said all were sorry to lose Mr. Crosbie; earnestness so manifest, and work so well done, must make a deep mark. Rev. J. Ashby (New Church) spoke of Mr. Crosbie as a noble, fearless Christian minister, worthy the love of all. Rev. W. Wilkinson said probably Mr. Crosbie little thought, as from day to day he was labouring, how that labour was being regarded by his brethren, and how highly they esteemed his self-sacrificing efforts. Rev. J. W. Sims (New Connexion) said Mr. Crosbie had had much to do with forming his character and deepening the convictions he had on religious matters fourteen years ago, for he (Mr. Sims) was a Derby boy. (He then read the address.) Rev. J. W. Williams (Baptist) presented the address to Mr. Crosbie, and in doing so said it was a love-token, and if not as valuable as some things Mr. Crosbie had received, it came from men who were not as a whole rich; yet the brethren in the pastorate were of all men most qualified to judge of the work done, and one and all bore glad testimony to the public service and private worth of Mr. Crosbie. Rev. W. Griffith said Mr. Crosbie had always valued manliness; he would not bow down and worship mere rank and wealth. Mr. Crosbie, in reply, said he had ever striven to labour so that God would bless his work; and next to that and the approval of his own conscience, he valued the esteem of good men. It was worth all the years of toil he had spent in Derby to gain such testimony from his fellow-labourers in the work of the ministry, whom he regarded as representing the noblest life in the community. He should ever remember with peculiar joy their kindness to him; their testimony would inspire him with new confidence in his work. Revs. B. J. H. Shaw, J. Thomas, W. H. Tetley, and J. Hill also addressed the meeting. Revs. Nathan Haigh and W. H. Tetley offered prayer, and the meeting was brought to a close. Mr. Crosbie leaves Derby much to the regret not only of Victoria-street Church, but of the public generally, and the address states that every good work both of a denominational and philanthropic character in him loses an able and warm supporter.

The Rev. Alexander Hannay is to attend, as a deputation from the Congregational Union of England and Wales, the triennial meeting of the Congregational Churches of the United States to take place in the autumn at St. Louis, Missouri. Mr. Hannay, accompanied by Mrs. Hannay, will start for America early in August, and will probably return to this country in November.

EPITOME OF NEWS.

DOMESTIC.

THE Queen and Princess Beatrice are, according to the most recent arrangements, expected to leave Windsor Castle some time between the 15th and 21st inst. for Osborne.

The Princesses Victoria and Elizabeth of Hesse-Darmstadt, who for several weeks have been on a visit to the Queen, left Windsor Castle on Thursday evening for the Continent.

The Queen held a Court at Windsor Castle on Friday to receive the Siamese Minister, who presented his credentials and delivered a short address. Her Majesty having returned a gracious reply, his Excellency, in the name of the King of Siam, presented the Queen with the insignia of the Order of the White Elephant. Her Majesty then conferred upon the Siamese Minister the insignia of a Knight Commander of the Order of St. Michael and St. George. The members of the Embassy were introduced to Her Majesty, who also conferred the honour of the Companionship of the Order of St. Michael and St. George upon Prince Prisdang, the secretary. Lord Kenmare, the Duke of Westminster, and Lord Granville were among the Ministers in attendance. M. Challamel-Lacour, the new French Ambassador, was introduced to Her Majesty by Lord Granville, and presented his credentials.

Her Majesty held a private investiture of the Order of the Bath on Tuesday, when Admiral Sir G. Sartorius, Admiral Sir T. M. C. Symonds, Admiral Sir J. R. Drummond, and Lieutenant-General Sir Garnet Wolseley, were invested with the riband and badge of the first-class.

Mr. Henry Leslie's choir, some 200 strong, went to Windsor, on Monday, by command of the Queen, and sang before her Majesty in St. George's Hall. The Queen requested the repetition of the part-song, "Oh, hush thee my babie!" The choir were afterwards entertained by her Majesty at a luncheon in the Waterloo Chamber, and were shown through the state and several of the private apartments. Subsequently, at the special desire of the Queen, the choir were photographed in one group.

The Grand Duke Alexis of Russia is on a visit to London.

The Prince of Wales received the Siamese Ambassador and the members of his suite at Marlborough House on Saturday morning, and was invested by his Excellency, on behalf of the King of Siam, with the insigna of the Order of the White Elephant of Siam. The Ambassador was accompanied by Mr. A. C. Cockerell, of the Foreign Office.

The Prince of Wales on Tuesday went down to Newmarket to see the races, and the Princess and family to Sandringham.

The Prince of Wales has appointed Colonel Sir Herbert Sandford, R.A., to be official representative of this country at the Melbourne Exhibition, which opens on October 1st. Sir Herbert Sandford sails for Melbourne on the 26th inst.

The Duke of Connaught distributed the prizes won by students at King's College during the past year, on Saturday afternoon, in the great hall of the college. He afterwards opened the new Schools of Art in connection with the college and the South Kensington School. In the evening the Duke and Duchess went to the Gaiety Theatre.

On Tuesday evening the members of the Metropolitan Board of Works were entertained by the Lord Mayor at the Mansion House. Amongst the guests were M. Challemel-Lacour, the French Ambassador, who received a most cordial welcome.

A deputation from Convocation, headed by the Archbishop of Canterbury, on Friday, at Windsor, presented an address to the Queen, which, after thanking Her Majesty for having given the Royal assent in Parliament to a Bill increasing the number of home dioceses, stated that Convocation believed the Church of England had of late years conciliated to itself in a remarkable degree the regard of the other branches of Christ's Church throughout the world. Reference was made in the address to the desirableness of making some addition to the number of proctors in the Lower House, and in the answer which Her Majesty was pleased to make it was stated that that subject should receive full consideration.

It is officially stated that the announcement in some of the papers respecting the appointment of the Right Hon. W. P. Adam to the Governorship of Madras is "altogether premature." No arrangement has yet been decided upon as to the successor of the Duke of Buckingham, whose term of office will not be completed until November.

The King of the Hellenes left on Monday for the Continent, and was accompanied to the Charing-cross station by the Prince and Princess of Wales.

Sir Thos. Chambers will, it is understood, bring forward the question of marriage with a deceased wife's sister in the form of a resolution of the House in favour of the principle of his Bill.

Since the change of Ministry Lord John Manners has applied for one of the pensions given to ex-Cabinet Ministers who have held office for a certain number of years, and who find themselves unable to keep up a suitable position without the aid of a grateful country. Lord John will receive £1,000 a year, as he is entitled to only a second-class pension. The other recipients at the present time are Lord Beaconsfield, Sir George Grey, Mr. Walpole, and Mr. Milner-Gibson.

Admiral Ryder, the Commander-in-Chief at Portsmouth, addressing on Friday a meeting at which an *Atalanta* Relief Fund was opened, said that it was estimated £20,000 was required for the relief of dependent relatives by the loss of the training ship. He stated that the Lord Mayor of London had already received £1,300. The Queen had promised 100 guineas, and the Duke of Edinburgh fifty guineas, and the Duchess twenty-five guineas.

At the Auction Mart, London, on Thursday, several farms in Hertfordshire, in the parishes of Flamstead and Redbourne, about 1,250 acres, sold readily, and produced a total of about £62,000. The rents amount to £1,745, this showing a return of something less than 3 per cent., being quite equal to the average of the palmy days of land.

Preliminary steps have been taken to effect a fusion of the National Reform Union and the Birmingbam National Liberal Confederation in one great Liberal organisation. The National Confederation has hitherto devoted its energies to organisation solely, while the Reform Union has hitherto adopted a particular Liberal platform. Most of its original objects having been attained, or being in process of attainment, it is now proposed to devote its energies to the diffusion of Liberal principles. As soon as the preliminaries have been arranged a public conference will be held to carry out the proposal.

Messrs. John Elder and Co., of Glasgow, are to build for the Guion Line a steamer named the *Alaska*, 500 feet long, 50 feet broad, and 40 deep. The engines are to be 10,000 horse-power, and the indicated and gross tonnage 6,400.

At the Marlborough-street Police-court, on Friday, the magistrate committed Mr. P. Callan, M.P. for Louth, for trial for an alleged libel on Mr. A. M. Sullivan, M.P. for Meath. The alleged libel consisted in a telegram sent by Mr. Callan to the *Irishman*, stating that Mr. Sullivan had had a bill of exchange negotiated by a Conservative just before the elections, and that, in consequence, the Irish electors were not organised against the Tories in a certain borough.

The Hospital Sunday Fund now amounts to nearly £29,000, which is considerably in excess of last year.

Remarkable evidence as to the desperate conflicts between masters and men recently waged in the engineering trade is afforded by the annual report of the Amalgamated Society of Engineers, perhaps the most powerful trade union in the country. The secretary states that the expenditure of the society on purely strike purposes in 1879 was only a trifle less than the purely strike expenditure in the whole of the preceding twenty-six years. At the end of 1878 the accumulated funds of the society amounted to £251,676, but the unusual drain of last year reduced the sum to £146,116.

On Thursday, the London Common Council unanimously resolved that it was desirable that Blackfriars-bridge should be completed in accordance with the designs and provisions of the engineer by the addition of appropriate groups of statuary to be placed upon the pedestals provided for that purpose at the extremities of the structure.

A public meeting was held on Friday at the London Mansion House, on behalf of the fund now being raised for the extension of University College. Resolutions were unanimously agreed to in furtherance of the scheme, amongst the speakers being the Earl of Kimberley, Sir J. Lubbock, M.P., Mr. Alderman Cotton, M.P., Lord Reay, &c. The Secretary for the Colonies, in moving the first resolution, at some length went into the system of education in London, advocating the great claims of the college, without which he thought the metropolis would be deprived of one of its greatest ornaments and resources. A letter was read from Lord Derby enclosing a subscription for £500.

A public meeting to protest against the erection of a statue to Prince Louis Napoleon in Westminster Abbey will be held in St. James's Hall on Thursday next. Sir Wilfrid Lawson, M.P., has accepted an invitation to preside on the occasion. The committee, it appears, continue to receive from various parts of the country expressions of sympathy with the object of their movement. Mr. Briggs' resolution on the subject is fixed for the 16th inst. Mr. Molloy, an Irish member, will move, as an amendment, that, in the opinion of this House, the erection of a statue or other monument in Westminster Abbey to the memory of the late Prince Louis Napoleon Bonaparte, who met his death while wearing the uniform of the British army, would not be inconsistent either with the character or traditions of the place, and would not be calculated to impair the good feeling which happily exists between the people of this country and the people of France.

The aggregate receipts of the principal English railways for the last twenty-six weeks show, with only one exception, considerable increases as compared with the same period last year. In the case of the North-Eastern lines the improvement amounts to the large sum of £476,200, while the London and North-Western receipts have advanced by £301,400. The Midland increase is nearly £154,000. The only company whose revenues have fallen off is the Great Northern, the receipts showing a deficit of £1,800. The Great Western half-year does not terminate till the end of July, but during the twenty-one weeks for which the returns are published the improvement over last year reaches the handsome sum of £135,800.

The report of the Court of Inquiry into the Tay Bridge disaster has been issued. Mr. Rothery, the Wreck Commissioner, is of opinion that the structure was badly designed, badly constructed, and badly maintained, and that its downfall was due to inherent defects which must sooner or later have brought it down. For these defects, both in design, the construction, and the maintenance, Sir Thomas Bouch is, in Mr. Rothery's opinion, mainly to blame. For the faults of design he is entirely responsible. For those of construction he is principally to blame in not having exercised that supervision over the work which would have enabled him to detect and apply a remedy to them. And for the faults of maintenance he is also principally, if not entirely, to blame in having neglected to maintain such an inspection over the structure as its character imperatively demanded. Mr. Rothery's colleagues agree with him as to the responsibility of Sir Thomas Bouch, but think it was not within the province of the Court to say so.

In Ireland agricultural prospects are bright There has been ample, though not excessive moisture, and especially during the last three or four weeks, a high temperature. Hay is ready for cutting in most places, and in many it has been already cut, and what is wanted now is a fortnight's dry weather. The yield of potatoes is expected to be simply enormous. The favourable season and the change of seed by the importion of large quantities of champions from Scotland, have combined seemingly to produce a crop which promises to excel anything seen in Ireland since the period anterior to the famine in 1847. Indeed the root crops and the cereal crops are alike luxuriant in their growth.

A series of gas explosions of an unparalleled character happened on Monday evening in the neighbourhood of Tottenham-court-road. Alterations in connection with the gas mains have been going on for some time, and the main was open near the corner of Bedford-street. Here a man at about seven o'clock went with a lighted torch to test a connection, when a fearful explosion followed, driving him and a fellow-workman into the main. He was killed on the spot, and the other man was fearfully mutilated, and died at the hospital. The flame produced by this explosion appears to have travelled along the main until it reached the middle of Percy-street, on the opposite side of Tottenham-court-road, where a still more violent explosion occurred; and thence for some distance along Charlotte-street, Fitzroy-square. In Percy-street two houses were completely wrecked and the basements driven in, and much damage was done to other houses, but none of the inmates appear to have been seriously injured. The greatest destruction was caused in Charlotte-street, which runs from Percy-street towards Fitzroy-square. Here the pavement was violently torn up by the explosion, which resembled a discharge of artillery, and the paving stones were hurled high into the air, causing immense damage in all directions. Roofs and windows were shattered, and the basements of several houses were destroyed, and numerous persons were buried in the ruins. When dug out many of them were found to be so seriously injured that they had to be removed to the hospital. In this street it is said that quite thirty persons were injured. It is stated that about 400 houses have been more or less damaged by the explosion, and that several of them have been rendered uninhabitable. Besides seven persons admitted to the hospital, one of whom lies in a precarious state, twenty have received outside treatment, but none of these cases are dangerous. Large gangs of workmen are engaged in clearing away the *débris* and pulling down walls which threaten to fall. It is estimated that the repair of the gas pipes will take many months. In the meantime temporary pipes are being laid down.

FOREIGN.

In the French Senate on Saturday the Amnesty Bill came on for discussion. The first speaker was a member of the minority of the Committee. He addressed the House in support of the Bill, speaking also for his two colleagues. They had, he said, made every effort to convince the Senate, and must leave to it the responsibility of a refusal, the consequences of which would be regretted. M. Victor Hugo read a few words in favour of the Bill, and M. Jules Simon made a vehement speech against it. M. de Freycinet replied. Ultimately an amendment which the Government had accepted was rejected by 145 to 133 votes. Another amendment, excepting common law crimes, was carried by 142 to 138 votes. This latter amendment will certainly be rejected by the Chamber. The motion is down for the 27th inst.

Enforcement of the decrees against the Jesuists has been carried out throughout France. In every case the Jesuits protested, and only yielded to force; but no complaints have been made respecting the conduct of those entrusted with the execution of the decrees. Several disturbances in connection with the expulsion of the Jesuits are reported from the provinces. The most serious one took place at Havre, where the troops had to be called out to disperse the crowd. A long list is published of magistrates in various parts of the country, including Paris, Besançon, Nimes, Amiens, Lyons, and Nice, who have resigned rather than carry out the March decrees.

The Jesuits have brought actions at Lille and Lyons against the prefects for the violation of their domiciles. At Lyons on the new prosecutors, who were appointed in consequence of the resignation of the old officers who refused to carry out the March decrees, presenting themselves to take the oaths of office, all the members of the bar left in a body.

Eight alleged Russian Nihilists were arrested in Paris on Saturday morning by the secret police, and conducted to the frontier under an order of expulsion.

A duel was fought on Sunday between two French journalists, a writer on the staff of the Legitimist organ, the *Union*, and M. Camille Pelletan, the editor of the Republican paper *La Justice*. The latter received a sword-thrust in the thigh.

The Upper House of the Prussian Diet adopted on Saturday, by a large majority, the Falk Laws Amendment Bill in precisely the shape given it about a week ago by the Chamber of Deputies. In the evening the two Houses held a joint sitting, at which the Diet was formally prorogued.

The cattle plague (rinderpest) has broken out on the shores of the Black Sea, in Bessarabia, Volhynia, and Podolia, as well as on the Baltic shores. The disease, so far as at present ascertained, is raging in forty-three separate districts.

It is stated by the *Invalide Russe*, that telegraphic advices from Turkestan contain nothing on which the report could be based which was sent from India respecting the alleged defeat of the Russians by the Chinese.

General Garibaldi has written a letter, in which he opposes the efforts of the French to gain the upper hand in Tunis.

An earthquake shock was felt in Switzerland on Sunday. Many buildings were damaged, but no lives were known to have been lost.

It is stated that at the time Colonel Gordon resigned his appointment as private secretary to Lord Ripon he had no intention of going to China. Colonel Gordon resigned by letter on the 2nd of June; it was accepted on the morning of the 3rd. He then thought of going to Zanzibar. On the night of the 4th of June he got a telegram from Pekin, asking him to go to China, and he at once made up his mind to go, and he left Bombay on the 12th of June.

We learn from Cabul that General Hill's Cavalry Brigade, 550 strong, has pursued and attacked 1,500 Zurmut men, killing 200. Our casualties were three men killed and twenty-four wounded. We learn from Simla that a strong brigade of British troops has been ordered to proceed from Candahar to Girishk to support the Wali, Shere Ali, against Ayoob Khan. Abdar Rahman's movements and intentions are still ambiguous, but they will be tested as soon as he crosses the Hindoo Koosh.

A Bombay telegram in the *Standard* says that the statement that Mr. Lepel Griffin has been summoned to Simla is premature.

Lord Lytton embarked in state at Bombay on Saturday on board the *Himalaya*, in presence of a crowd of Europeans and natives.

Forty-two thousand and twenty-eight emigrants landed in New York in June, making 177,362 arrivals in the half-year, against 55,910 arrivals during the first half of 1879.

Mr. Garfield, the Republican candidate for the Presidency, was present on Saturday at the dedication of a soldier's monument at Seville, Ohio, and delivered a speech, in which he eulogised the sacrifices made by the soldiers during the war. He expressed the hope that the time was not far distant when peace, harmony, and liberty in the North and South would be fully restored under the Union flag.

APPROACHING WESLEYAN CONFERENCE.

THE Wesleyan Conference is to be held this year in City-road Chapel, and will commence on Tuesday, the 20th inst. It is expected that the Rev. E. E. Jenkins, M.A., one of the secretaries of the Wesleyan Missionary Society, will be elected president by an almost unanimous vote. The success of the Thanksgiving Fund will render the past two years famous in Methodism, and there are evidences of a longing in the community that this period of enterprising liberality may be a time of thorough personal consecration, and the beginning of more earnest aggressive spiritual work. During the present week meetings for prayer for this object are being held in accordance with a resolution passed in each of the London District Committees, in Centenary Hall, and very generally throughout the country. The staff of the new Theological College at Birmingham will be nominated at this Conference, and a successor will also be appointed to the Rev. Samuel Coley, who, to the grief of many friends, is compelled by sickness to retire from the professorship of Theology at Headingley. The Rev. J. S. Banks, formerly a missionary in India, has been proposed as his successor. Mr. Banks is in this year to deliver the Fernley lecture. The subject will be, "Christianity and the Science of Religion," and the lecture will be given in City-road Chapel on the eve of the Conference.

ELECTIONS & ELECTION PETITIONS.

THE polling for Wallingford, to fill the vacancy caused by the unseating of Mr. Wren, took place on Wednesday. There was a good deal of excitement during the day. In the evening Mr. Ralli, the Liberal candidate, was declared elected by a majority of 19. The numbers were:—Ralli, 567; Hanbury, 548. The Conservatives are talking already of another petition.

The polling at Gravesend for the election of a member in the room of Mr. Bevan, who was lately unseated on petition, took place on Thursday, the result being a majority of 220 for the Liberal candidate. The official figures are:—Sir Sydney Waterlow (L), 1,504; Sir R. Peel (C), 1,284. At the General Election in April last, Mr. Bevan's majority was 122, so that the effect of Sir Robert Peel's "scathing" indictment of Mr. Gladstone has been to nearly double the Liberal majority.

The result of the polling for Buteshire was declared on Saturday. Mr. Charles Dalrymple, the Conservative candidate, was returned by a majority of forty-five votes over the number recorded for his opponent, Mr. Thomas Russell. This is a gain of a seat to the Opposition.

Sir George Young (Liberal), and Mr. Edward Clarke, Q. C. (Conservative), were on Monday nominated for the vacancy in the representation of Plymouth, caused by the unseating of Sir Edward Bates. The polling is fixed for this day.

The Lord Advocate of Scotland, Mr. John M'Laren, has been adopted as the Liberal candidate for Berwick-on-Tweed, in succession to the Hon. Henry Strutt, now Lord Belper.

Saturday is the day of polling for Tewkesbury. The candidates are Mr. R. B. Martin, banker, on the Liberal side, and Mr. J. A. Fowler, son of the Conservative candidate at the late election, on the Conservative.

The polling for Evesham takes place this day. Mr. Lehmann is the Liberal candidate.

The election for Bewdley having been declared void, a new writ has been issued. Mr. Enoch Baldwin has issued an address as a Liberal candidate. Mr. Webster, Q.C., the late Conservative candidate, has declined to stand again, and Mr. W. N. Marcy has been selected.

On Tuesday Justices Lush and Manisty gave judgment in the Lichfield election petition, declaring the election void, on the ground of intimidation and abduction, and allowing costs, except in the numerous cases which had not been proved. Sir John Swinburne has accepted the invitation from the Local Liberal Association to stand for the vacant seat. Colonel Levett has been accepted as the Conservative candidate.

The West Worcestershire election petition inquiry was opened on Tuesday before Justices Lush and Manisty. The petition alleged treating by agents of both members, Sir Edmund Lechmere and Mr. Knight.

Notice has been lodged in the Common Pleas Division of the intended withdrawal of the petition against the return of Sir Philip Egerton and Mr. W. F. Tollemache for West Cheshire.

It appears from the report of the two judges who tried the petition against Viscount Castlereagh for County Down that they were divided in opinion. Justice Barry was of opinion that the election was void, whilst Baron Fitzgerald held the contrary opinion. The sitting member got the benefit of the difference of opinion.

A BEANFEAST AT BEDFORD.

A BEANFEAST,—which in modern parlance means a good dinner and a pleasant outing,—took place on Saturday last in connection with the firm of Messrs. W. Speaight and Sons, printers of the *Christian World*, the *Nonconformist and Independent*, the *Literary World*, the numerous other publications issued by Messrs. James Clarke and Co., as well as the *Metropolitan*, *Hand and Heart*, and other well-known periodicals. The men in the employment of the firm went down to Bedford by a morning train, where arrangements had been made for the entertainment of the party at the Swan Hotel. The "Swan" is a fine, spacious hostelry on the banks of the Ouse, close by the Bedford-bridge, and combines a good deal of old-fashioned comfort, with a pleasant recognition of the requirements of modern taste. There is a beautiful garden, gay with an abundance of roses of charming variety, and there is a long, lofty dining-room, with many windows, overlooking the river. In this room a company of about sixty sat down at two o'clock, to an elegantly-spread table, and partook of an excellent dinner. The chair was occupied by Mr. C. W. Speaight, who was supported by Mr. James Speaight, the other member of the firm, and by Mr. James Clarke, proprietor and editor of the *Christian World*; Dr. Coombs, J.P., of Bedford; Mr. Hill, editor of the *Bedfordshire Mercury*; Mr. Charles Miall, editor of the *Nonconformist and Independent*; Mr. Stephenson, editor of the *Literary World*; Mr. Harper, Mr. Wheeler, Mr. Branscombe (of *Hand and Heart*), and others. After dinner came toasts, those of "The Firm" and of "James Clarke, Esq., and Our Other Patrons" being received with special enthusiasm. Mr. Clarke, in responding, expressed his desire to see a daily religious newspaper established, and said that if he were ten years younger he should feel disposed to undertake the task. Several other speeches were delivered. The proceedings were also enlivened with songs and recitations, some of which were admirably given, and the greatest harmony and good feeling prevailed. During the greater part of the day the sun shone brilliantly, and there was opportunity for a visit to the Bunyan statue and other Bunyan memorials, and for a look round the pleasant, quaint old town. In a word, everything passed off extremely well, and in a manner likely to promote good feeling between employers and employed. The general impression evidently was that Bedford was *the* place for a beanfeast.

News of the Free Churches.

CONGREGATIONAL.

— The Rev. T. W. Mays, M.A., has resigned the pastorate of the church at Grantham.

— Mr. J. W. Thrush, of Bristol Institute, has accepted an invitation to Trinity Church, Cardiff.

— Mr. W. Percival, of Rotherham College, has accepted the pastorate of Ebenezer Chapel, Uppermill.

— Mr. S. Smoothy, of Bristol Institute, has accepted the pastorate at Zion Chapel, Frampton Cottrell, Gloucester.

— Mr. J. J. Poynter, of Rotherham College, has accepted an invitation to the pastorate of Christchurch, Oswestry.

— On Sunday next English services will be commenced at Llangollen, in connection with the North Wales Congregational Union.

— Rev. John William Rolls has resigned the pastorate of the Congregational Church at Salem Chapel, Croydon, through failing health.

— On Tuesday and Wednesday last a bazaar was held in the Grammar School, Bishops Waltham, in aid of the funds for the renovation of the Congregational church.

— At the summer commencements at Trinity College, Dublin, last week, Rev. E. Goold, of Hornsea, near Hull, received the degree of B.A. Mr. Goold obtained a first class (respondent) at the recent degree examination.

— On Monday the Castle Grounds, close by the railway station, Berkhampstead, were visited by the Sunday-school and friends of Bedford Chapel, London (Rev. J. Hollowell, pastor). The party, nearly 400 in number, left the grounds singing, "Hail, hail, this happy day."

— On Monday evening last Mrs. Talbot Hart was presented with a handsome timepiece and pair of marble stands by the subscribers to the Latimer Chapel Infants' Friend Society, Mile-end, in token of their appreciation of the services she has rendered as manager of the society during the past ten years.

— Rev. S. Clarkson, on the 30th ult., announced his intention to resign the pastorate of the church at Lytham. At the same time Mr. Clarkson stated that, after between thirty and forty years of ministerial work, he did not purpose taking another pastorate, but hoped to be able to aid his brethren by occasional pulpit service.

— The Sunday-school anniversary sermons at Wellingborough new Congregational church were preached on Sunday week by Rev. J. Hirst Hollowell, of Bedford Chapel, London. The collections amounted to £36 10s. In connection with the same anniversary, Rev. John Oates, of Doddridge Chapel, Northampton, preached at Cheese-lane Chapel in the evening.

— Rev. S. Bater, at the anniversary meeting of the church at Cuckfield, on the 29th ult., mentioned that during the past year, through the liberality of members of the congregation and friends at a distance, the entire amount of debt, £300, which burdened the manse had been secured. Revs. W. M. Statham, R. Hamilton, E. Storrow, J. B. Figgis, and B. Jones took part in the services.

— A new church, in the Gothic style, is now in course of erection for the congregation at Crowle, which dates from 1780. J. N. Sutterby, Esq., chairman of the Congregational Union of Lincolnshire, presided on the occasion of laying the memorial-stones, and the Rev. Dr. Falding delivered an address. Revs. S. Cutts, J. Mabley, P. Birch, and J. A. Hamilton, of Saltaire (late pastor of the church), took part in the proceedings.

— Rev. T. McDougall Mundle, late of New College, was ordained on the 30th ult. as pastor of Kentish town Church. Dr. Newth delivered the charge to the pastor; Revs. J. Nunn, E. White, and Hugh Campbell took part in the service. On Sunday last the church was reopened after extensive repairs and renovations. A tablet in memory of the late pastor, Rev. Dr. James Fleming, has been placed on the wall at the back of the pulpit.

— On Sunday the 4th inst., Rev. G. Snashall, B.A., of Leicester, informed his people that he had carefully considered the kind resolution in which they asked him to continue his ministry amongst them, but that on account of Mrs. Snashall's health, he had decided, in accordance with medical advice, to remove to London. Mr. Snashall has accepted a cordial and unanimous invitation to the pastorate of the church at Seven Sisters-road, Finsbury-park.

— A Children's Flower Show and Festival was held on Friday last at Hornsea. The pastor (Rev. E. Goold, B.A.) presided; the Rev. John Holmes of Halifax and Mr. W. H. Thompson delivered appropriate addresses. Prizes were distributed to the children by Mr. W. Gibson, of Hull, for the best bouquets of wild flowers, which were afterwards sent to the Hull Hospitals. There was a large attendance, and the singing of the choir and children was highly appreciated.

— On the last Sunday of June, the English Congregationalists opened their mission-room at Johnstown, near Wrexham, under the auspices of the North Wales Congregational Union. An excellent Sunday-school was commenced in the morning, and in the afternoon and evening sermons were preached by Rev. H. J. Haffer (Secretary of the Denbighshire Union), and Mr. Caley to crowded congregations. An excellent site has been secured, on which a church is to be soon erected.

— Rev. A. Foyster, pastor of Lewes-road Church, Brighton, on returning from a fortnight's holiday, was presented on the 1st inst., with a silver-plated tea and coffee service, accompanied by an address, to which was appended a list of the subscribers' names (numbering nearly a hundred), a framed copy of the address, handsomely illuminated, some choice bouquets of flowers, etc., tokens of regard, which, upon behalf of Mrs. Foyster and himself, were cordially acknowledged by the pastor.

— The tenth anniversary of the pastorate of the Rev. G. Shrewsbury was celebrated on the 29th ult., at Ingress-vale Chapel, Greenhithe. About 130 sat down to tea, and a very fully-attended public meeting was afterwards held, Sydney J. Saunders, Esq., presiding. Addresses were delivered by Revs. G. L. Herman and R. Tuck, and Mr. J. P. Richardson. The chapel was adorned with a profusion of flowers, which, at the conclusion of the service, were sent to the Metropolitan Tabernacle Flower Mission.

— Rev. A. E. Harbourn, on leaving Maynard Church, Rotherhithe, to undertake the pastorate of Finsbury Chapel, London, was presented at a farewell *soiree* on the 29th ult., with a silver tea and coffee service, also an illuminated vellum album, with names of members of church and congregation; and a handsome Bible from the young men. Other gifts were also presented to Mr. Harbourn. From the report of the secretary it appeared that a great work had been done, and the church is in a flourishing condition.

— The Sunday-school anniversary of the Smethwick Church was held on June 27 and 28. The services of Sunday were conducted by Rev. James Bainton, of West Bromwich, and by the minister, Rev. S. Lambrick. On Monday evening a flower service was held, and a sermon to children preached by Rev. Isaac Harding (Wesleyan), of Smethwick. The collections and subscriptions amounted to £43 5s. 7d., and a large number of bouquets of flowers were sent on Tuesday morning to the West Bromwich District Hospital.

— Rev. G. Gill, who for 19 years has held the pastorate of Westgate Chapel, Burnley, has been compelled by ill-health to resign his charge. On the 1st inst. he was presented with a fraternal address from the Congregational ministers of the district, in which special reference was made to the fact that Mr. Gill was mainly instrumental in establishing the Burnley Auxiliary of the London Missionary Society, and to the efficient manner in which for 18 years he had discharged the duties of the secretariat, which has "materially contributed to its utility and success."

— The anniversary of the British and Sunday-schools connected with the Congregational chapel, High Easter, was held on Thursday, June 17. The afternoon service was conducted by the Rev. J. Jackson Wray, of Tottenham-court-road Chapel, London. The evening service was presided over by Josiah Gilbert, Esq., of Ongar, Chairman of the Essex Congregational Union, for the present year; and was addressed by the chairman, and Rev. J. Jackson Wray and several neighbouring ministers. An encouraging report was read by the pastor, showing that the schools are well attended and sustained. The meetings were excellently attended. Some 200 were present to tea, and the collection in aid of the school und was very good.

— On Saturday evening a presentation of a number of valuable works, principally theological, was made to the Rev. L. H. Elliott, on his leaving the Spilsby Congregational Church, by the Rev. E. W. G. Hunter, the superintendent minister of the Spilsby Wesleyan Circuit, on behalf of several Wesleyan friends, and by Mr. William Elliff, on behalf of the Good Templars of the same town. Both gentlemen expressed the great esteem in which they held Mr. Elliott, on account of his ministerial character, and for his friendliness towards members of other denominations, and their great regret at his intention to leave Spilsby, where during his four years' pastorate he has won so many friends.

— Services were commenced on Sunday, June 27th, and continued on Monday and Tuesday, in connection with the ordination of Mr. Thos. Hughes, of Brecon College, to the pastorate of the church at Llansantffraid, near Oswestry. Revs. T. J. Rees, J. B. Jones, B.A., Prof. J. Morris (Principal of Brecon Memorial College), R. S. Williams, O. Evans, D. B. Hooke, E. Morris, J. Davies, and D. H. Shankland, took part in the engagements. After the ordination service on Tuesday morning, a luncheon was provided in the schoolroom for ministers and others, Alderman Minshall, of Oswestry, presiding. Representatives of the Church of England and of the various denominations of the parish attended, and delivered congratulatory addresses.

— The twenty-fifth anniversary of the settlement of the Rev. Joseph Boyd, at West Melton, was commemorated on the 28th ult., by a numerously attended meeting, at which the pastor was presented with an illuminated address accompanied by the sum of £160. Mr. Boyd stated that when he commenced his ministrations, there were only eleven persons in church fellowship, and the chapel with its grotesque little windows, high-backed pews, and water running down the aisle, was by no means of an attractive character He had never regretted the decision which he made; during his ministry more than 200 persons had been admitted to membership, nearly 70 of whom still remained. In the same period the congregation had raised and expended over £5,000. Revs. J. Morley Wright, P. Whyte, J. F. T. Hallowes, J. Bonser, G. Hadfield, J. Williams, T. Warren, and Messrs. J. Askham and J. Carnley took part in the proceedings.

— The will of Mrs. Martha Whitchurch Aldridge, late of Throop, Southampton, was proved on the 4th ult., the personal estate being sworn under £45,000. The testatrix bequeaths £300 to the Congregational Church, Endless-street, Salisbury; £200 each to the British and Foreign Bible Society, the London Missionary Society, the London City Missionary Society, the Society for the Relief of Widows and Orphans of Dissenting Ministers, the Pastors' Retiring Fund, and Muller's Orphanage Society, Ashley Down, Bristol; £100 to the Hampshire Congregational Union; £2,000 upon trust to pay the income to the minister for the time being of the Congregational church at Throop, in addition to the provision made for him by the said church; £500 upon trust, to apply the income in the repairs of the said church; and a large number of legacies to relatives, friends, and others. The residue she leaves to her nephew, the Rev. William Wheeler Aldridge.

— The Rev. J. H. Deex, who has been for the last 18 years pastor of the chapel at Northowram, announced, on the 14th ult., to the congregation his intention to resign his charge, "the winters on this bleak hill being very trying to himself, and especially so to Mrs. Deex. The church, instead of accepting the resignation, appointed a deputation, requesting him to reconsider his decision. Writing on the 30th ult., Mr. Deex has consented to remain for two years longer, and to devote the whole of the salary accruing to him from pew-rents during that time—probably amounting to £150, about half the sum required—on condition that the congregation in the interval endeavour to remove the entire debt incurred by the new cemetery, the removal of which, he feels, would render more easy the task of selecting a successor to him in the ministerial office. When Mr. Deex first came to Northowram there was a debt upon the chapel property which was soon cleared away, chiefly through his instrumentality.

— A recognition service in connection with the settlement of the Rev. G. T. Coster, late of Norwood, London, was held at West Cliff Church, Whitby, on Monday evening, June 28th. The chair was taken by Mr. J. Taylor, senior deacon. Addresses were delivered by the Revs. J. S. Hall, of Scarboro', F. Fox Thomas, of Harrogate, E. H. Reynolds, of Great Ayton, J. E. Whydale (Wesleyan), and Messrs. Sturdy and Robson (deacons). Letters of apology for unavoidable absence were read from the Revs. J. Linn and Geo. Robertson, M.A. (Presbyterian) Very high testimony was borne to Mr. Coster's ministerial endowments and usefulness. Messrs. J. Malcolm and L. Shillito, deacons of Fish-street Church, Hull, spoke in grateful remembrance of Mr. Coster's important work during his settlement in that town. Mr. Coster succeeds the Rev. R. Balmer, now of Dalston, London, who successfully ministered at Whitby for six years, and won the affection of men belonging to every denomination in the town. The Congregationalists at Whitby have a fine Gothic church, and greatly need a good manse for their minister.

— The new church at Uddingston, near Glasgow, which has been erected during the past twelve months, was opened on the 200th anniversary of the Battle of Bothwell Bridge, which took place in the immediate vicinity. Rev. Dr. James Morison officiated at the opening services, and it is noteworthy that an ancestor of the Doctor's fought at Bothwell Bridge in the ranks of those who made such a noble stand for civil and religious liberty. The afternoon service at the opening was conducted by Rev. Dr. Bowman, the pastor, through whose exertions principally the church has been built. In the evening the Rev. Fergus Ferguson, D.D., of Glasgow, preached to a very large congregation. The architecture of the church is Early English. It has a spire and porch and all the windows are filled with cathedral glass except the traceried wheel-window over the pulpit, which is filled with stained glass representing the Lamb of God, surrounded by the symbol of the Trinity and foriated mediæval designs in the semi-circles surrounding the centre-piece. The organ, which was brought from England, has been entirely re-modelled by Spring and Brook, organ builders, Glasgow, who have done their work admirably. The entire edifice is a model of good taste and artistic finish, both in the general design and also in the details.

BAPTIST.

— The Rev. J. Markham, of St. Albans, is removing to Shefford, Beds.

— Victoria Chapel, Wandsworth, is to undergo renovation and alteration.

— The Rev. W. R. Golding has accepted a call to the pastorate of the church at Burley-road, Leeds.

— A new organ, erected at a cost of £150, has just been fixed and opened in the chapel at Swadlincote.

— The chapel at Stirling, N.B., has just been reopened by special services, at which the Rev. Dr. Culross preached.

— Mr. Simmance terminates his pastorate of Ash hampstead, Ilsley, Compton, and Streatley Church on the 8th of August.

— Grove-road Chapel, Victoria-park, under the pastorate of the Rev. W. J. Inglis, is about being renovated and improved.

— The Rev. F. G. Buckingham, having resigned the pastorate of the church at Woodborough-road, Nottingham, has sailed for Australia.

— Intelligence from the Cameroons Mission field reports Mr. and Mrs. Lyall as suffering greatly from violent and repeated attacks of coast fever.

— Documents are now extant, proving that the Baptist Churches of Wales, as well as those of Ireland, were associated nearly three centuries ago.

— The Rev. J. Matthews (late of Wokingham), in response to a cordial and unanimous invitation, has accepted the pastorate of the church at New Barnet.

— The Church at Eastgate, Louth, has it in contemplation the erection of a minister's house, towards the cost of which a certain fund has already been raised.

— Mr. D. W. Samways, of Regent's-park College has just obtained at St. John's College, Cambridge, a foundation scholarship for proficiency in natural science.

— The anniversary services at Sway, Hants, were held on June 28, when the Revs. J. B. Burt, W. H. Payne, T. Evans, Messrs. T. I. Stockley, Breaker, and Witt, took part.

— Anniversary sermons in connection with the Sunday-school at Burwell, Cambs, were preached on Lord's-day, June 13, by Rev. R. S. Latimer, of Willingham. Collections realised £10 4s.

— Mr. James Irons, for eighteen years treasurer of the church at North Frederick-street, Glasgow, has been presented by the congregation with a handsome clock on his retirement from the office.

— Special services are being conducted by the Rev. A. Harmer, of the Chatham-road Chapel, at Bolingbrooke Hall, Battersea, on successive Sunday evenings, the boys of the Stockwell Orphanage leading the singing.

— The Rev. T. L. Johnson, who, in consequence of ill health, was recently compelled to retire from the African mission-field, left Liverpool for New York last week, *en route* to Chicago, where it is not improbable he will accept a pastorate.

— To the Mission House Museum in Castle-street has just been added—as the presentation of Mrs. Wheeler, of Norwich—the Communion Cup used by Dr. Carey when he was pastor of the church at Moulton, in Northamptonshire, nearly a century ago.

— After a public examination a number of prizes were distributed to scholars of George-street Day Schools, Plymouth, last week. The Rev. Benwell Bird presided, and addresses were delivered by the Revs. D. J. East, of Jamaica; J. W. Ashworth, and others.

— The cause at Lyndhurst dates back two hundred years. The chapel has been recently renovated, and on Sunday last reopening sermons were preached by the pastor, the Rev. W. H. Payne. Sermons were also preached on behalf of the Sunday-school Centenary movement.

— On Monday afternoon and evening at Noddfa Chapel, Treorky, the Baptist Musical Association connected with the district churches held its cymanfa. There were nearly 1,000 choristers, and a string band taking part, and altogether the proceedings were most successful.

— Mrs. Morgan, wife of the Rev. Thomas Morgan (of Howrah), who has been compelled to leave India permanently, through ill health, reached London, in the s.s. *City of Carthage*, on Friday last. Mr. Morgan has decided, so long as his strength continues, to remain at his post of duty.

— A new chapel is about to be erected at Richmond, Surrey, under the pastorate of the Rev. J. Hunt Cooke. A freehold site has been secured at a cost of £1,300. The first contract for the erection is about £3,000; and the memorial-stone is to be laid next week by Mr. J. Barran, M.P. for Leeds.

— On Tuesday and Wednesday last week a fancy sale was held at East-hill Chapel, Wandsworth (Rev. J. Harcourt, pastor), in aid of the liquidation of the school debt of £800, towards which £600 had been promised conditionally on the raising of the remainder. The results of the sale were encouraging.

— It will interest many readers to know that the Rev. D. Katterns, pastor of the church in Mare-street, Hackney, whose health and strength had been seriously affected by symptoms of paralysis, has been able to occupy the pulpit occasionally, in continuation of a ministry which began in the year 1847.

— The Rev. A. Mursell on Tuesday last week preached special sermons at Paulton, near Bristol, in connection with the re-opening of the chapel there, after renovation. The cost of the latter will be £500, of which £220 has been raised. Within the past seven years the church has also paid for a chapel at Radstock.

— At the Town Hall, Lymington, on Tuesday and Wednesday last week, a bazaar was held in aid of the restoration fund, connected with the chapel in New-lane under the pastorate of the Rev. J. Collins. At the opening ceremony addresses were delivered by the Rev. T. Poole and the pastor. The financial proceeds are deemed encouraging.

— Recognition services connected with the settlement of the Rev. G. West, as pastor of the church at South Shields Tabernacle, were last week held. At the public meeting, Mr. Alderman Strachan, J.P., presided, and addresses were delivered by the Revs. W. Whale (Middlesbrough), W. Hanson (South Shields), A. F. Riley (Gateshead), and others.

— On Wednesday, some 200 children belonging to the Horley Sunday-school and Fern-hill Branch schools went for their annual excursion to Brighton. Tea and luncheon was provided at Queen-street Chapel, kindly lent for that purpose by the pastor (Rev. S. Geal) and the deacons. The day was delightful, and the trip a thorough success.

— The anniversary services of Hay-hill Sunday-school, Bath, were held on Sunday, July 4, when sermons were preached by the pastor, Rev. E. L. Hamilton. The musical part of the services was rendered by the children, who sang with much taste, especially in the evening, when they gave a service of sacred song, entitled "The Voyage of Life."

— Re-opening services connected with the chapel at Holbeach, Lincolnshire, which has undergone considerable repair and improvement, were held last week. The Rev. E. M. Lauderdale preached, and at a public meeting several ministers delivered addresses. The cost of the renovation will be about £200, towards which Mr. Spurgeon has contributed £50.

— The annual Midsummer morning sermon to young people was preached in the Bethany Chapel, Cardiff, on Wednesday, June 30, by the Rev. W. E. Winks. There was a large attendance of young people. After the service about 130 sat down to breakfast in the school-hall. The flowers with which the room was adorned were presented to the Cardiff Infirmary.

— On Sunday next, Miss Greenfell, of Sunderland, who for some years past has, by a careful course of medical and surgical hospital study, been preparing herself for China mission labour, will leave England for Shanghai by one of the Marseilles French steamers. Her work will be amongst women, and her medical qualifications give her every prospect of success.

— On Tuesday last week the English Association of North Wales held its quarterly meetings at Rhyl under the presidency of the Rev. D. Macgregor. It was mentioned that a site had been secured at Colwyn Bay for the erection of an English Baptist Chapel. At the public meeting a paper was read upon "The Power of Prayer," by Mr. E. Beck, followed by conference.

— Amongst the students for the Baptist ministry we note that in the M.A. examination of the University of London, Mr. E. S. Weymouth, son of Dr. Weymouth, of Mill-hill School, passed first of all England in classics. In philosophy, Mr. A. J. Harvey, son of the Treasurer of the Baptist Union, took the second place; and Mr. L. Tucker, son of the Rev. Francis Tucker, of Camden-road, took the fourth place, both passing first class.

— A social tea-meeting was held in the school-room of Mount-pleasant Chapel, Pembroke, on Thursday evening, June 24, to welcome the pastor, the Rev. E. Thomas, home after his marriage. On the platform were the Revs. W. Powell, Geo. Robinson, J. Joseph, J. R. Owen, and other ministers. The chairman, on behalf of the church, presented the pastor with a handsome and elegant silver tea-service and a purse of gold, as a token of their appreciation of his services during the last five years. Also Mr. James Beddoe (deacon) presented him with a valuable lamp on behalf of his Sunday-school class. And Mr. E. Williams (deacon), on behalf of his winter's Bible-class, presented him with an Oxford Bible.

— At Southwell last week the annual meetings of the Notts, Derby, and Lincolnshire Baptist Associations were held, under the presidency of Mr. Joseph Burton, of Basford, whose inaugural address was upon the subject of "Hindrances to Success." From the report submitted by the Rev. W. Woods, of Nottingham, it appeared that the gross increase in the membership of the churches during the year had been twelve, and the net increase 4½ per cent. There are 28 churches, 11 stations, and 2,537 members, a total of 12,690 sittings being provided by the aggregate of chapels represented. The teachers number 323, and the scholars 4,665. The Rev. E. B. Shepherd, of Newark, was elected president for next year.

— On Monday afternoon the foundation-stone of a new chapel was laid by Mr. J. C. Stevenson, M.P., in Westoe-road, South Shields, in connection with the church under the pastorate of the Rev. W. Hanson, who explained that the church was formed in 1818, although the history of the denomination in the locality was of much earlier date still. The present chapel in Barrington-street was erected in 1821. The new edifice is intended to accommodate 750 persons, and is estimated to cost £2,600. It will be of the Italian style of architecture. In the evening a public meeting was held, under the presidency of Mr. J. Angus, of Newcastle, addresses being delivered by the Revs. J. M. Stephens, B.A., J. Charter, and other ministers.

— On Thursday last the memorial stones of Melbourne Hall, to be erected for the ministry of the Rev. F. B. Meyer, B.A., of Leicester, were laid, the Mayor and a large number of ministers and friends being present at the ceremony. It was stated that about two years since Mr. Meyer commenced services in the Museum buildings, and soon formed a church of 69 members—now increased to 230. A mission-school is conducted by the church, having 58 teachers and 705 scholars, besides other successful organisations. The work has hitherto been conducted upon the voluntary offering system. The cost of the land was £1,530, and of the hall £5,000, towards which £2,460 have been already contributed or promised. In the evening a public meeting in aid of the project was held, several ministers delivering addresses.

PRESBYTERIAN.

— We understand that the Rev. John Pirrie, late of Trinity Presbyterian Church, Norwich, has, on the unanimous recommendation of the Church Extension Committee of the Free Presbytery, been appointed to the new charge about to be raised in the Easter-road district, Edinburgh.

— Rev. Dr. Robert Steel, of Sydney, New South Wales, preached in New Barnet Church on Sunday morning, and delivered an address to the communicants at the evening service. The ministrations of the Doctor were much appreciated by the hearers.

— From America we have tidings of the death of the Rev. Dr. Boardman, who visited this country a few years since. Deceased was president of the General Committee of the Presbyterian Council.—The death is also announced of the Rev. Dr. Walter McGilvray, for many years the popular minister of Gilcomston Free Church, Aberdeen.—Rev. Dr. Stewart, *emeritus* minister of Glasserton, Wigtownshire, expired suddenly on Sunday afternoon at St. Cuthbert's Church, Edinburgh, where he had gone to attend Divine service.—Rev. Samuel R. Brown, D.D., the pioneer missionary to Japan, who recently returned to the United States in feeble health, has just died in Massachusetts. His mother was the author of the hymn

"I love to steal awhile away
From every cumbering care."

— Rev. Dr. Marshall Lang, minister of the Barony Parish Church, Glasgow, writing to the *Times* on the subject of the Sunday-school Centenary, says:—"Raikes is well worthy of all the honour Gloucester can give him, but I must challenge his claim as the founder of Sunday-schools. He was anticipated in this good work by my predecessor in this charge, the Rev. Dr. John Burns, of the Barony Parish of Glasgow." Dr. Burns, it appears, opened a Sabbath night-school in 1775.

— A meeting of the Wood-green congregation has just been held to celebrate the first anniversary of the settlement of the Rev. D. Macrae. The report showed that 150 sittings had been let during the year, and as many as 75 names added to the communion-roll. The congregational income had been £539, and in the twelve months the debt on the church had been reduced by more than £1,200.

— The arrangements are now complete for the Presbyterian Council, which meets in Philadelphia. The preparatory reception will take place on the 22nd of September, and the regular sessions of the Council will begin on the following day. The opening sermon is to be preached by the Rev. William Adams, D.D., of New York. The subjects set down for consideration during the sittings include Inspiration, Authenticity, and Interpretation of Scriptures, Future Retribution, Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.

— Dr. John Hall and Dr. W. M. Taylor were present at the Sunday-school gatherings in London last week as delegates from America. At a sitting of the conference on Tuesday, Dr. Hall followed a speaker who had been refused a hearing owing to his wandering from the subject under discussion. "I was attending the Presbyterian Assembly in Madison, twelve hundred miles from New York, quite recently," said Dr. Hall, on rising to speak. "During one of the debates a brother had made several speeches, which were more or less autobiographical. Some one rose, and addressing the Moderator, said, 'I move that all the speeches made on this matter be confined to three minutes. If a man cannot strike oil in three minutes he ought to stop boring.'" Speaking at a subsequent meeting in Exeter Hall, Dr. Hall remarked, pointing to Dr. Taylor, who had just made a telling speech, "We are proud of him in America. If you have any more of the same sort that you can spare, please send them across the Atlantic. It affords me the greatest pleasure to say that while we have not got absolute free trade in the United States, there is no duty on imported ministers." Rev. W. G. Lewis, speaking later on, said he wondered that their congregations trusted Drs. Hall and Taylor to visit England, seeing there was a strong inclination on the part of some in the Old World to put salt on their tails.

— The Presbytery of London met at Canonbury Church on Friday, for the induction of the Rev. George Wilson. The sermon was preached by the Rev. J. T. C. Gullan, of Reading. Dr. Thain Davidson presided, and addressed the minister and people, expressing his conviction that Southgate-road Church presented an excellent and hopeful sphere for a Presbyterian pastor.

— At a meeting of the United Presbyterian Presbytery of Edinburgh on Tuesday, a resolution was carried by a considerable majority to the effect that there was no sufficient ground for coming to any special decision in the matter of the Ripon and Kenmare appointments. The minority supported a resolution viewing the appointments as a testimony to the principle of religion not being a test to eligibility to civil position.

— The Berwick Presbytery met in Wallace-green Church on Tuesday (Rev. W. Haig, Moderator), and appointed moderation in a call to take place at Ancroft Moor on the 14th inst. A public conference was subsequently held. The subject in the afternoon was evangelistic work, and was introduced by the Rev. J. Laing, and spoken to by the ministers and several elders. The subject in the evening was Sabbath-schools James Purvis, Esq., presiding.

THE COFFEE TAVERN MOVEMENT.—The first coffee tavern of the United Kingdom Coffee Tavern Company, was opened on Friday afternoon, at 122, Euston-road, under the title of the St. Pancras Coffee Tavern. The premises are commodious, and in the rear there is a large workshop, which is being converted into a hall for musical and other entertainments. At the meeting convened for the formal opening, the Rev. Canon Spence, vicar of St. Pancras, presided, and amongst others present were Dr. Hardwicke (coroner for East Middlesex), the Rev. A. Hall (Tolmer-square Congregational Chapel), Mr. J. Ewing Ritchie (chairman of the company), Mr. T. A. Burr (director), Mr. G. D. Freeman (director), &c. Mr. Ritchie congratulated the members of the association on the opening of the establishment, which would confer a great benefit on the neighbourhood, and be pecuniarily beneficial, he hoped, to the shareholders. Mr. T. A. Burr said that besides that house the company had five coffee vans, which cost £250 each, for outside business. They had also introduced a system of selling refreshment tickets at one penny each, so that if one wished to give a few pence to a parcel carrier or cabman, he could hand him the tickets, which would procure him wholesome refreshment. (Hear, hear.) Letters of sympathy with the movement had been received from the Duke of Argyll, the Duke of Devonshire, Mr. John Bright, M.P., Mr. Serjeant Simon, M.P., and others. The Chairman, in commending the work to the meeting and the neighbourhood, said it was an admirable thing for a man to have a place where he could play a game of draughts or chess at the cost of a halfpenny for himself and another for his adversary. If they would better the condition of the working classes, they must provide for them innocent recreation. (Cheers.) He firmly believed these coffee taverns would help to improve the moral and social condition of the population; and it was with great pleasure he declared the Coffee Tavern opened, and wished it years of prosperity. (Cheers.)—On the motion of the Rev. Arthur Hall, seconded by Mr. G. D. Freeman, a vote of thanks was given to the chairman. The business of the meeting then closed, and that of the Coffee Tavern commenced briskly at the bar.

GREAT TEMPERANCE FETE AT THE CRYSTAL PALACE.—The United Kingdom Band of Hope Union, of which Mr. Samuel Morley, M.P., is president, are arranging to hold a great Temperance Fête at the Crystal Palace, on Tuesday, July 13th, when, in addition to many other special attractions, three great concerts will be given by 15,000 voices—5,000 in each choir. Excursions are being arranged from more than 1,000 stations in various parts of the country, and the gathering is expected to be one of the greatest which has ever taken place in connection with the temperance movement.

THE WHEAL HONY AND TRELAWNY UNITED SILVER LEAD MINING COMPANY (Limited), invite subscriptions for an issue of 17,750 £2 shares at par. The prospectus, which appears in our advertising columns, sets forth the conditions and prospects of the company as very favourable, the late owner, Dr. Hony, having, it is stated, refused to let or sell the estate during his lifetime.

EXETER HALL AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—Five City gentlemen have guaranteed liberal sums, in order that the lease of Exeter Hall might be secured and the building preserved for the use of the Young Men's Christian Association, one of the most excellent and useful institutions of the City. Mr. J. D. Allcroft gives £5,000, Mr. R. C. L. Bevan, £5,000, Mr. S. Morley, M.P., £5,000. Mr. G. Williams, the treasurer of the association, £5,000, Mr. T. A. Denny £2,500 and Mr. E. Denny, £2,500. We think we are correct in saying that Mr. G. Williams took the initiative in getting together these generous gifts. More money is required to complete the purchase and to make the required alterations.—*City Press.*

BIRTHS.

ATKINSON.—June 30, at Barr Hill Mount, Pendleton, Manchester, the wife of the Rev. H. Percy Atkinson, of a daughter.

BELL.—June 27, at Christ's Hospital, Hertford, the wife of the Rev. J. T. Bell, of a daughter.

BINNEY.—July 5, at 2, Hampstead-hill-gardens, the wife of William Binney, of a son.

FREDERICK.—June 29, at Loppington Hall, Wem, Shropshire, the wife of Sir C. E. Frederick, Bart., of a son.

GRAHAM.—July 4, at 93, Ladbroke-road, Notting-hill, W., the wife of Peter Graham, A.R.A., of a daughter.

MADDOCK.—July 1, at 4, Fitzwilliam-terrace, The Avenue, Cambridge, the wife of the Rev. H. E. Maddock, of a son.

MARSHALL.—July 5, at Merllyn, Hartington-road, Liverpool, the wife of W. Burton Marshall, jun., of a son.

ROXBY.—July 5, at Thornford Rectory, Dorset, the wife of the Rev. Wilfrid Roxby, of a son. Colonial papers will please copy.

SANFORD.—July 4, at 20, Brook-street, Grosvenor-square, the widow of the late John Sanford, of a daughter. (Posthumous.)

MARRIAGES.

GRIFFITH—EALES.—June 29, at Parson's-hill Chapel, Woolwich, by the Rev. H. Rylands Brown, assisted by the Rev. F. Williams, the Rev. Arthur Griffith, LL.B., Bishopsgate Chapel, to Maria, widow of the late Mr. Eales; all of London.

HAMILL—MAUDE.—June 29, at the Wesleyan Chapel, Mansfield, by the Rev. C. W. L. Christian, assisted by the Rev T. W. Johnstone, John Wilson Hamill, M.D., of Higher Broughton, Manchester, to Fanny Isabel, eldest daughter of James Maude, The Woodlands, Mansfield.

MELVILL—MASON.—July 7, at St. Augustine's, Highbury, by the Rev. Gordon Calthrop, Douglas, fourth son of F. N. Melvill, of Highbury, to Marion Emily, eldest daughter of H. C. Mason, of Finsbury-park.

SLIPPER—WARD.—July 1, at Claremont Chapel, Pentonville, by the Rev. W. Hope Davison, John Shipley, eldest surviving son of James Slipper, of Claremont-square, to Alice Mary, fourth daughter of Henry Ward, of Pentonville.

WALKER—BRIDGE.—July 1, at the King's Weigh House Chapel, London, by the Rev. W. H. Hooper, Walthamstow, Jane Beall, eldest daughter of Edmund Walker, Chalcot, Leytonstone, to George Edward, second son of Henry Bridge, Maidstone.

DEATHS.

ADEY.—July 5, at Kingsland-road, London, Sarah, relict of the late Aaron Adey, of Wickford, Essex, in her 86th year.

BANGOR.—July 4, at Castle Ward, county Down, the Viscountess Bangor, aged 76 years.

BARLOW.—June 29, at Green-street, Victoria-park, Thomas Barlow, in his 76th year, after an illness of 10 days. A minister with the Methodist Free Churches, 33 years a preacher of the Gospel. Interred at Ilford, July 5.

BARTLETT.—June 26, Mr. James Bartlett, of Kennington-road, S.E., coachbuilder, aged 76 years.

CATTON.—June 28, at Liverpool, on his return from an excursion trip, William Offorrow Catton, surviving twin-son of Mrs. Jane Catton, Swan Hotel, Southwold, Suffolk, aged 51.

CHAPMAN.—June 28, at Tower Lodge, Ipswich, Samuel Belcher Chapman, Esq., J.P., in his 81st year.

DRIVER.—June 26, at 17, Russell-street, Bath, Sarah Harriet, eldest daughter of the Rev. G. F. Driver, Wesleyan minister, Stourport.

ELLIS.—July 1, at the residence of her son-in-law, the Rev. John Thomas, 36, Cottage-grove, Mile-end, E., Sarah Ellis, aged 83.

FARR.—June 30, at 5, Romilly-road, Finsbury-park, Mr. William Farr, aged 72. Dearly loved, and deeply lamented by his sorrowing family. His end was peace.

HALE.—July 5, William T. Hale, of 443, Edgware-road, London, W. (many years of 33, Baker-street, W.), aged 82; upwards of twenty-five years a teacher in Paddington Chapel Sunday-school.

HARRISON.—July 1, at Champion-hill, in his 72nd year, Lieut. Henry Harrison, late of the 8th Hussars, one of the survivors of the Balaklava Charge.

HERVEY.—July 2, at his residence, 58, Great Russell-street, Bloomsbury, John Morant Harvay, Esq., late Grand Secretary of the United Grand Lodge of Freemasons, aged 73.

IRVING.—July 1, drowned, whilst bathing at Oxford, Graham Wylie Irving, military student, Cowley, aged 17, only son of Rev. J. W. Irving, Broughton Rectory, Newport Pagnell.

MARLEY.—June 29, at 47, Clarence-square, Cheltenham, Emily, the beloved wife of the Rev. H. J. Marley, aged 49 years.

PODMORE.—June 30, at St. Michael and All Angels' Vicarage, Hackney, Clara Maria Boyce, the beloved infant daughter of Clara and the Rev. John Buckley Podmore.

RIVINGTON.—June 28, suddenly, in consequence of an accident on the Tete Noire, Switzerland, Caroline, the dearly-loved wife of John Rivington, Esq., of Babbicombe, Torquay, aged 63.

SCASE.—July 1, at Hawthorn Dene, South-place, Surbiton-hill, Thirza Blanch, only daughter of the late Jonathan Scase, of Ware, Herts, aged 24 years. Friends will please accept this intimation.

STOKES.—July 5, at his residence, 32d, Kingsland-road, James Henry Stokes, in his 82nd year, for many years Deacon of Hoxton Academy Chapel, and connected with the Sunday-school for nearly fifty years.

STRICKLAND.—July 4, at Hastings View, Erith, Kent, Caroline Mercy, the beloved wife of Mr. Samuel Strickland, aged 52. Deeply lamented.

TYNDALE.—July 4, at 5, Park-crescent, Oxford, in her 94th year, Anne, widow of the Rev. Thomas George Tyndale, late Rector of Holton, Oxfordshire.

WESTBURY.—June 27, at Wheeler-street, Lozells, Birmingham, Amelia Westbury, widow, in the 74th year of her age. The deceased had been connected as teacher and superintendent with St. George's Sunday-school, Birmingham, for a period of 33 years.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Sold only in Packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

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THE SCHOOL for YOUNG LADIES lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.

References kindly permitted to the Rev. R. W. DALE, Birmingham.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.

Established 1831, for the sons of Ministers & Missionaries; the sons of Laymen have been admitted since 1856.

Head Master—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by seven Masters.

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"The School itself is an excellently-contrived building where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

Chemical Laboratory and detached Infirmary.

Several boys have recently matriculated at the University of London in the First Division.

THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.

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Ministers' sons are received on reduced terms.

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Prospectuses and Report from the Principals, or the Rev. J. S. Simon, 43, Francis-road, Birmingham.

University School, Hastings.

MR. JOHN STEWART has the pleasure of informing his friends that he has secured the help of the Rev. B. B. WILLIAMS, late of Chichester.

THE NEW LOWER SCHOOL, for boys of 7 to 11 years of age, is under the care of Mrs. Butler (wife of Mr. Edward A. Butler, B.A., B.Sc.).

EXAMINATION RESULTS FOR 1879

London University, First B.A....		1
" "	Matriculation in Honours ...	3
" " "	1st Division ...	3
Cambridge Local Examination, Seniors		8
" " "	Juniors	14
College of Preceptors, First Class*		6
" "	Second "	23
" "	Third "	14

* With the 1st Prize for Mathematics.

CAMBRIDGE HOUSE, Cornwallis Gardens, Hastings.

A SCHOOL for LADIES, conducted by Mrs. WILLIAMS (wife of the Rev. B. B. Williams). Prospectus on application.

Education in Switzerland.

NEW FRAUENSTEIN ACADEMY ZUG. Established 1855. Preparation for the Universities, commercial department, German, French, and Italian. Large modern building, gymnasium, playground, and garden. Cold and warm baths. Highest references. Prospectus on application.—W. Fuchs, proprietor, M. Kunz, principal, late master of the Swiss International School, Genoa.

THE WHEAL HONY & TRELAWNY UNITED SILVER-LEAD MINING COMPANY, LIMITED.

Registered under the Limited Liability Acts of 1862 *and* 1867, *by which the liability of the Shareholder is limited to the amount of his shares.*

CAPITAL £50,000, in 25,000 Shares of £2 each.

ISSUE of 17,750 SHARES at par of £2 each. Payable—10s. per Share on Application; 10s. on Allotment; 10s. on August 1, 1880; 10s. on September 1, 1880.

(In cases where no allotment is made the money paid on application will be returned in full.)

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PROSPECTUS.

This Company is formed for purchasing and working a property rich in silver-lead, known as Hony Estate situate near Liskeard, Cornwall, together with the celebrated Wheal Trelawny Silver-Lead Mine immediately adjoining on the south.

The Hony property comprises the mineral riches of the greatest silver-lead-bearing lode in Cornwall, intact from the very surface to a depth already proved of 300 fathoms, extending nearly half a mile in length from the boundaries of the Wheal Trelawny on the south to the celebrated Trewetha on the north.

The estate was the property of the late Dr. Hony, who had firmly resolved never to sell or let it, notwithstanding the repeated solicitations of capitalists and the most tempting offers.

The offers were made owing to the extraordinary richness of the silver-lead-bearing lode in the celebrated Wheal Mary Ann and Trelawny on the south, Trewetha on the north, and the continuance of the lode without variation right through Hony property from boundary to boundary. During the lifetime of Dr. Hony, the Trelawny miners encroached beyond their boundary, on the present estate, and extracted some silver-lead ore, for which the Wheal Trelawny Company had to pay a large sum of money by way of compensation.

The rich mineral deposit consists of a strongly-compressed and concentrated silver-lead-bearing lode from 3ft. to 6ft. wide, which may be considered proved from the surface to a depth of 300 fathoms, extending the whole length of the property, and containing the richest ore in large paying quantities. It averaged about one ton of silver-lead ore per fathom, and as the ore contains from 50oz. to 60oz. of silver per ton, the value per fathom is estimated at over £20.

The mine having been so proved to a depth of 300 fathoms, on a run of 330 fathoms, it is calculated that the quantity of workable silver-lead ore is of the value of about one million six hundred thousand pounds sterling.

The adjoining mines, Wheal Mary Ann, Wheal Trelawny and Trewetha, returned silver-lead ore worth over £1,500,000 sterling from the same lode, and paid very large dividends to shareholders.

Captains Hancock, Grenfell, Pearce, Willcocks, Hodge, and Metherell, who have known the property from 20 to 30 years, verify the above statements, and give full details in their reports, copies of which may be had at the Offices of the Company.

Captain Hancock says: "I have known the ground for 30 years, and worked in the Trelawny Mine, near Hony, about 24 years ago; since then was agent in the district under the late Mr. Peter Clymo. It is one of the best (if not the best) pieces of mining ground for silver-lead ore in the county, and cannot, in my opinion, fail to make a good dividend property."

Captain Willcocks writes: "Whoever is fortunate enough to secure this property will have the most profitable mine in the county, and a certain fortune."

Captain Metherell says: "The lode may be considered proved to 300 fathoms, so that there is no speculation or risk. I will merely add that I know of no other property with such certainty of success."

Captain Hodge writes: "I have not the slightest hesitation in saying that there is not another mining property in the kingdom with such prospects and such certainty of immense profit, and having such advantages for economical and speedy development."

Mr. Matthew Loam (the Company's engineer) writes: "If there is any confidence in Cornish mines, this scheme is worthy of it."

Estimated cost of raising and dressing one ton of ore, and expenses of management ...	£8	0	0
Yield one cubic fathom = one ton value ...	£20	0	0
Cost, as above ...	8	0	0
Profit per ton ...	£12	0	0

150 tons per month at £12, or a net profit of £21,600 per annum, being 43 per cent. per annum on the entire share capital of the Company.

This estimate does not include profits that may arise from the deeper working of the Wheal Trelawny Mine. In the opinion of the best mining captains, the Wheal Trelawny will help to swell the dividends of the Company.

The shafts sunk in the Wheal Trelawny are available for pumping and winding the ore, thus saving an immense amount of time, and enabling the silver-lead ore to be speedily raised and made marketable.

High roads pass through the property, and the Liskeard and Menheniot Stations of the Cornwall Railway are each within about two miles of the property, rendering the carriage of silver-lead and materials very convenient and inexpensive.

The consideration to be paid by the Company for the properties is £10,500 in cash, and 7,250 fully-paid shares.

The following are the names and dates of the agreements and leases for acquisition of the property:—1st June, 1880, Messrs. Hony, Iliffe, and Russell, and Messrs. Hamley and Derry; 28th May, 1880, C. Trelawny and Messrs. Hamley and Derry; 21st June, 1880, W. K. Millborne and Messrs. Hamley and Derry.

Prospectuses, with Forms of Application for Shares, can be obtained at the Offices of the Company, Solicitor, Bankers, and Auditors. The reports, plans, and agreements above referred to may be inspected at the Company's Offices.

The vendors provide all expenses necessary to the formation of the Company up to allotment. £5 per cent. per annum discount will be allowed for pre-payments. Priority of application will be considered.

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